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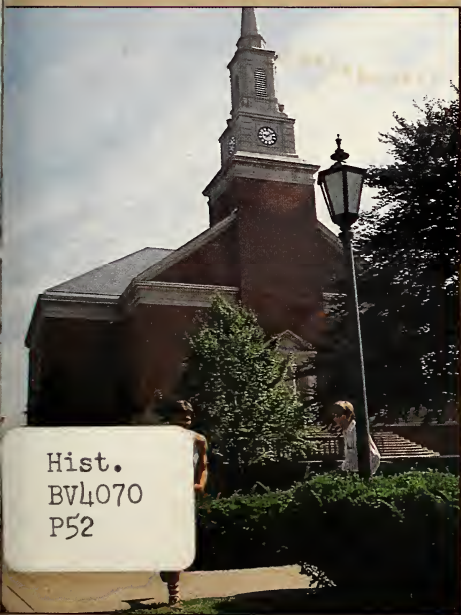
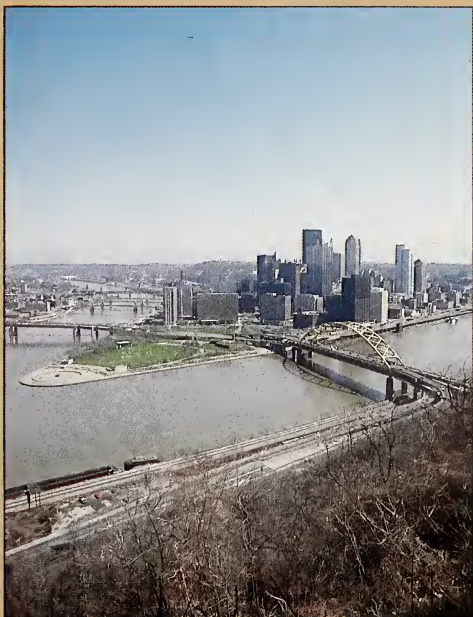






Pittsburgh Theological Seminary

Catalog 1983-85



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P52



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Pittsburgh Theological Seminary admits qualified students of any race, color, national or ethnic origin, and without regard to age, handicap, or sex.

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Pittsburgh Theological Seminary is accredited by The Association of Theological Schools in the United States and Canada, and the Middle States Association of Colleges and Secondary Schools.



Pittsburgh Theological Seminary

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Calendar

1983 - 1984

Term One	September 6	First Day of Classes
	November 14	Last Day of Classes
	November 15-18	Reading and Examination Period

Term Two	November 28	First Day of Classes
	Dec. 17-Jan. 2	Christmas Break
	January 3	Classes Resume
	February 20	Last Day of Classes
	February 21-24	Reading and Examination Period

Term Three	March 5	First Day of Classes
	March 9-11	George Orwell Days, Pittsburgh 1984
	May 14	Last Day of Classes
	May 15-18	Reading and Examination Period
	May 22	188th Commencement
	June 4-8, 11-15	D. Min. Weeks
	June 18-22	School of Religion

1984 - 1985

Term One	September 4	First Day of Classes
	November 9	Last Day of Classes
	November 12-16	Reading and Examination Period

Term Two	November 26	First Day of Classes
	December 19-Jan. 1	Christmas Break
	January 2	Classes Resume
	February 15	Last Day of Classes
	February 18-22	Reading and Examination Period

Term Three	March 4	First Day of Classes
	May 10	Last Day of Classes
	May 13-17	Reading and Examination Period
	May 21	189th Commencement
		D. Min. Weeks
		School of Religion

Contents



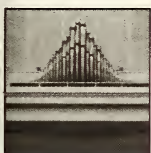
Introduction

- 6 Purpose
 - 6 Historical Background
 - 7 Pittsburgh
 - 9 Alumni/Alumnae
-



Seminary Life

- 12 The Campus
 - 14 Recreation
 - 16 Worship
 - 16 Student Groups
-



Educational Programs

- 22 The Master of Divinity Degree
 - 25 The Master of Divinity/Master of Social Work Joint Degree
 - 26 The Master of Divinity/Master of Library Science Joint Degree
 - 26 The Master of Arts Degree
 - 27 The Master of Sacred Theology Degree
 - 29 The Doctor of Ministry Degree
 - 34 The Doctor of Philosophy Degree
 - 34 Special Programs
 - 38 Academic Regulations
-



Course Descriptions

- 42 Studies in Bible
 - 49 Studies in Church History
 - 50 Studies in Theology
 - 54 Studies in Church and Ministry
-



Admissions

- 70 M. Div./M.A.
 - 72 Joint Professional Degree Programs
 - 72 S.T.M.
 - 72 D. Min.
-



Finances

- 76 Tuition and Fees
 - 76 Financial Aid
 - 79 Awards, Prizes and Fellowships
-



Introduction

- 6 Purpose
- 6 Historical Background
- 7 Pittsburgh
- 9 The Seminary's Immediate Environment:
Highland Park and East Liberty
- 9 Alumni/Alumnae



Purpose

Pittsburgh Theological Seminary is a graduate professional institution of the Presbyterian Church (U.S.A.). Located in the heartland of Presbyterianism, and part of a thriving city, we seek to prepare men and women for dynamic pastoral ministry and Christian lay leadership in all phases of the Church's outreach.

Dedicated to excellence in theological education, the twenty-member faculty strives to prepare graduates who will demonstrate both personal piety and the keenest possible intellectual understanding of the Gospel and its implications for individual and social living. Serious attention is given to the study of biblical languages, and to the teaching of theological, historical, ethical, and practical disciplines for the successful and meaningful practice of ministry.

The Seminary is rooted in the Reformed history of faithfulness to Scripture and commitment to the Gospel of Jesus Christ. In keeping with our tradition, we continue our mission to be a caring and ecumenical community, to nurture personal faith and corporate worship, to promote global consciousness and service, and to encourage students and faculty to relate

Introduction

their studies to the numerous styles of ministry emerging today.

Historical Background

Pittsburgh Theological Seminary was created in 1959 by the consolidation of two previously separate institutions: Pittsburgh-Xenia Theological Seminary of the United Presbyterian Church of North America, and Western Theological Seminary of the Presbyterian Church in the United States of America. The union of the two denominations in 1958 led to the consolidation of the seminaries.

The history of the Pittsburgh-Xenia Theological Seminary began with the founding of Service Seminary in 1794 by the Associate Presbytery of Pennsylvania. Prior to that time the Presbytery had been dependent on a supply of ministers sent out from Scotland. The Reverend John Anderson, D.D., was elected as the first teacher of divinity, and the school began with an enrollment of six students. Service Seminary moved twice, first to Ohio, where it became Xenia Theological Seminary, and later to Missouri. It merged in 1930 with a seminary which had been founded in Pittsburgh in 1825, and together they formed the Pittsburgh-Xenia



Theological Seminary. This institution was later augmented by the resources of Newburgh Seminary, which was founded in New York City in 1805 by John Mitchell Mason.

The other branch of our pre-1959 history began with the establishment, in 1785 by Joseph Smith and in 1787 by John McMillan, of classical academies in Washington, Pa. From these, in 1825, the General Assembly of the Presbyterian Church, U.S.A., created Western Seminary. It was indeed a western seminary in 1825, the task of which was to furnish a ministry for the rapidly opening frontier territories along the Ohio River.

Since the 1959 consolidation, Pittsburgh Theological Seminary has been located on the old Pittsburgh-Xenia Seminary campus in the Highland Park/East Liberty section of Pittsburgh.

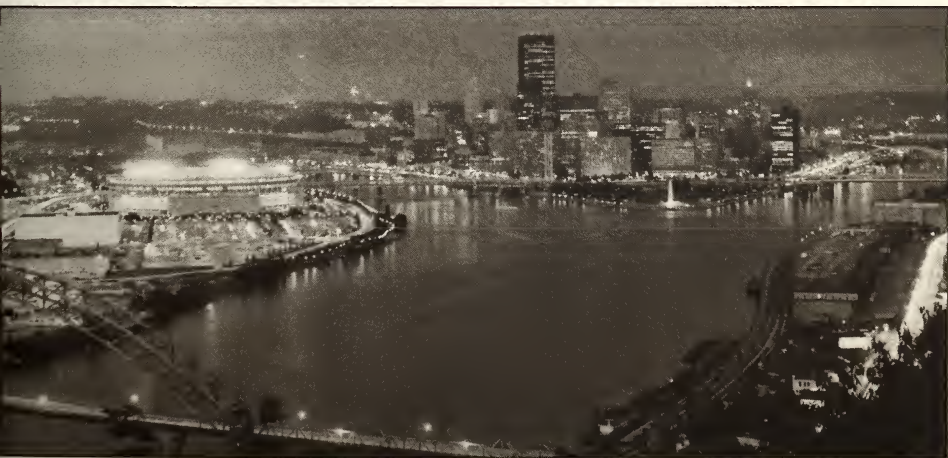
Pittsburgh

The City of Pittsburgh, in southwestern Pennsylvania, is built on and surrounded by the broken hills and wooded slopes which run along her three rivers. Downtown Pittsburgh, located at the point where the Allegheny and Monongahela Rivers merge to form the Ohio, is the third largest corporate headquarters city in the United States, and the home to such important firms as U.S. Steel, Gulf Oil, and Rockwell International. Pittsburgh is easily accessible via modern systems of air, rail, and ground travel.

Urban renewal in the city, much acclaimed in recent decades, has included the arts and education as well as physical rehabilitation. An internationally acclaimed symphony orchestra along with resident opera, ballet, and theater companies perform regularly in the lavish Heinz Hall for the Performing Arts and in other city theaters. The city is also the steward of several important art collections and museums. Carnegie Central Library has eighteen branches and a suburban Book-mobile service, and there are also private and specialized libraries in the area which are often open to the public.

The City of Pittsburgh is the scene of Western Pennsylvania's largest and most important educational complex. Pittsburgh Theological Seminary is associated through the Pittsburgh Council on Higher Education with nine colleges and universities in the city. It operates a variety of shared degree programs with the University of Pittsburgh, and it is engaged in expanding shared programs also with Carnegie-Mellon University and Duquesne University. The cluster of educational institutions in Pittsburgh provides an atmosphere of intellectual growth, and offers frequent lectures, on a variety of subjects, which interested persons may attend. They also provide entertainment in the form of musical theater productions, and sporting events.

Pittsburgh Theological Seminary's emergence as an important center of theological education has paralleled the



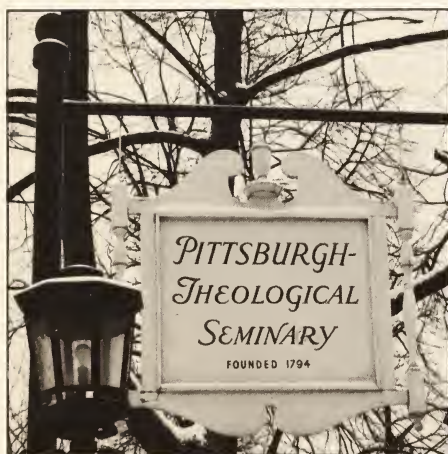
city's renaissance. Faculty and students are able to sample richly from and to join actively in Pittsburgh's efforts at human and cultural renewal. Seminary students live in Pittsburgh and are thus sensitized to the urban setting of the contemporary theological enterprise. Their own faith is challenged and enriched by sustained encounter with the joys and tragedies of urban life.

Through the wide scope of field education and other work opportunities, students from the Seminary are involved in many different areas of Pittsburgh. Students serve as pastors in inner-city and suburban churches with a variety of programs, as chaplains in hospitals and in county and federal penal institutions, as campus ministers and in many other positions

which affect the life of the city and its people. The resources of Pittsburgh for theological education are great, and Pittsburgh Seminary tries to make use of these resources as effectively as possible in the many facets of its life. The Seminary also attempts to be an active resource for the city through the stewardship of its facilities and the creative leadership of the members of the Seminary community.

The Seminary's Immediate Environment: Highland Park and East Liberty

The numerous rivers, valleys and hills common to western Pennsylvania divide Pittsburgh into a large number of neighborhoods. Pittsburgh Theological Seminary is located on the border between two such neighborhoods. To the



north is a residential area of substantial and well kept homes, Highland Park, which takes its name from the large city park less than one mile from the seminary. One of Pittsburgh's finest, Highland Park offers woods, picnic areas, and paths for biking and walking. At the heart of the park is the Pittsburgh Zoo, much of which was built at the turn of the century, and which is presently undertaking a large scale program of modernization.

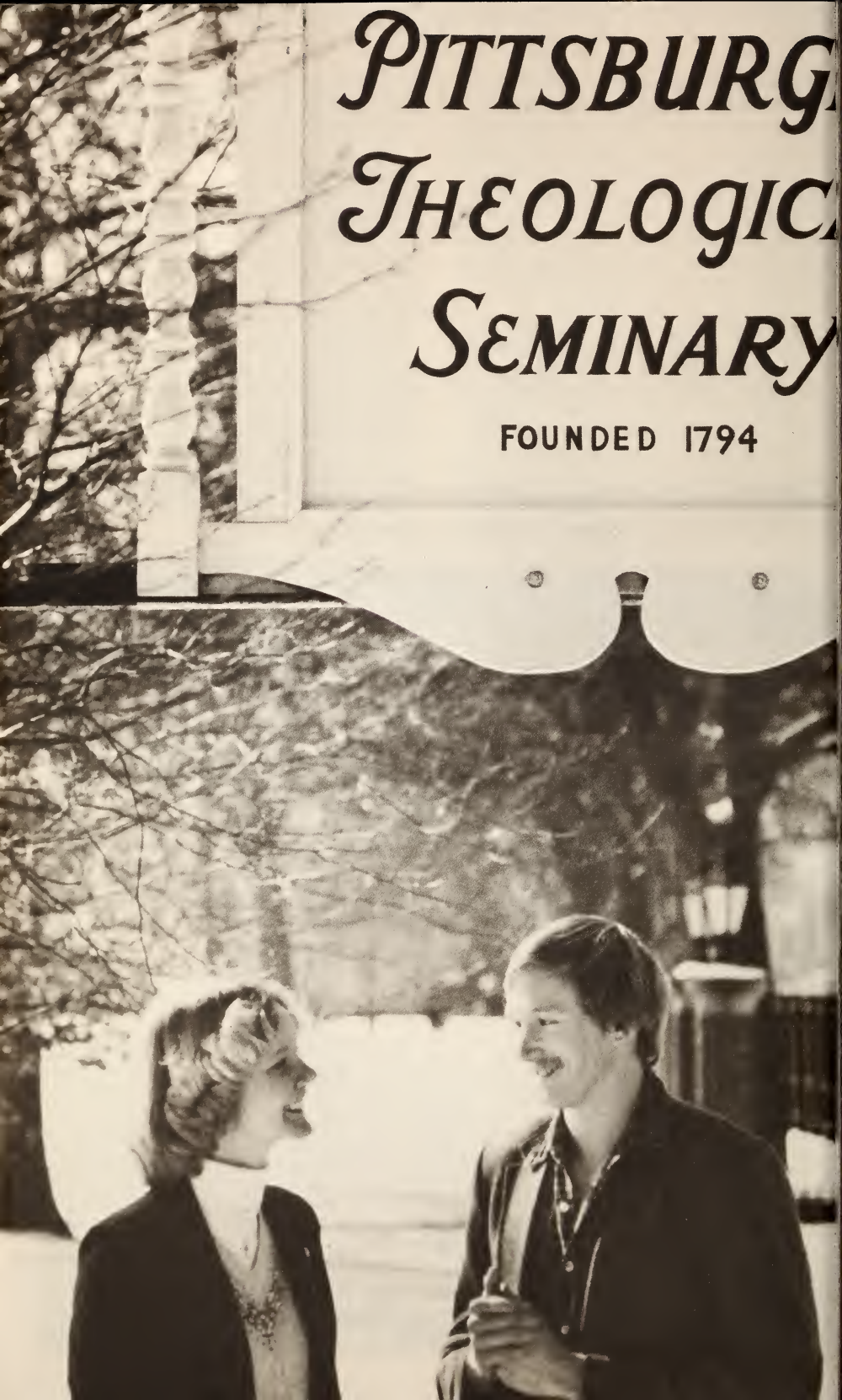
To the south is East Liberty, a busy commercial and business center, providing seminary residents with easy access to a large department store and many small shops and restaurants. East Liberty's residential population represents a healthy racial and ethnic cross section of urban America. The seminary is a partner in the East End Cooperative Ministry, an exciting

ecumenical venture involving many churches and agencies in cooperative service projects.

Alumni/Alumnae

There are over twenty-six hundred living alumni/ae of Pittsburgh Theological Seminary and its antecedent institutions. Since 1959, over three quarters of our graduates have entered the service of the church in parish-related ministries. Graduates of the Seminary also serve the church as college and university presidents, seminary and college faculty, and as synod and presbytery executives and staff. There are nine living alumni of the Seminary who have held the highest elected office in the Presbyterian Church (U.S.A.), that of Moderator of the General Assembly.





PITTSBURGH THEOLOGICAL SEMINARY

FOUNDED 1794

Seminary Life

- 12 Campus
- 12 Academic Buildings
- 12 Housing
- 14 Recreation
- 16 Worship
- 16 Student Groups
- 17 Pittsburgh Theological Seminary Choir
- 18 Orientation
- 18 Play Care for Children



Seminary Life

The Campus

Pittsburgh Theological Seminary is located on a thirteen-acre campus, the major portion of which was once the estate of H. Lee Mason, Jr. The buildings, almost all of which have been built since 1954, are of American Colonial design.

Academic Buildings

THE GEORGE A. LONG ADMINISTRATION BUILDING is the focal point of campus life. In addition to administrative offices, the building contains lecture and seminar rooms, faculty offices, student center, bookstore, the Bible Lands Museum, and a large lounge which is used for many gatherings.

CLIFFORD E. BARBOUR LIBRARY houses a collection of over 192,000 volumes. Four open stack areas include 103 desk carrels which may be reserved by students. In addition, thirteen enclosed typing carrels, which allow greater privacy for research work, are available for doctoral students. Twenty reserved study rooms provide ideal conditions in which faculty members, visiting scholars, and graduate students may pursue scholarly research. Reading rooms and lounges are

informally scattered throughout the building. Facilities are also available for reading microfilm audio work, language study, and listening to music.

Special collections and displays augment the book resources of the Barbour Library.

The John M. Mason Memorial Collection. The library contains this priceless collection of classical theological works dating from the reformation period.

The James Warrington Collection of Hymnology. Several thousand valuable hymn and song books which came from the estate of James Warrington of Philadelphia provide research materials for scholars of American and English hymnody.

Historical Collections. The archive room of Barbour Library contains Minutes and other records of Associate, Associate Reformed, and United Presbyterian congregations, presbyteries, synods, and general assemblies. Barbour Library is also the repository for the Upper Ohio Valley Historical Society and for the Pittsburgh Presbytery of the Presbyterian Church (U.S.A.).



On display in the main floor exhibit area are the desk and chair of Dr. Karl Barth of Basel, Switzerland, which were presented to the Seminary by Dr. Barth in 1964. Accompanying the desk, at which Dr. Barth wrote his theological treatises, is an autographed copy of his *Kirchliche Dogmatik I/1*.

HICKS FAMILY MEMORIAL CHAPEL is the newest structure on the Seminary campus. The sanctuary is used for worship during most of the Seminary's chapel services, and is used occasionally by local congregations. Hicks Chapel has a spacious and comfortable theatre-auditorium which is ideal for conferences, special lectures and concerts.

THE JAMES L. KELSO BIBLE LANDS MUSEUM is named for the long-time Professor of Old Testament and Biblical Archaeology. It contains a significant collection of ancient Near Eastern and Palestinian pottery and artifacts from numerous excavations in which the seminary has had a part over the last fifty-five years. Housed in the George A. Long Administration Building, the museum is a valuable teaching and research aid for seminary students who may wish to participate in a Palestinian dig or gain some expertise in Palestinian archaeology. One of the most interesting recent acquisitions is a tomb group from the excavations of the Bab edhDhra cemetery on the south-east shore of the dead sea, which is in the probable area of the biblical cities of Sodom and Gomorrah.

Housing for Married Students

SAMUEL A. FULTON MEMORIAL HALL provides eighteen efficiency and twenty-one one-bedroom apartments. Each unit includes a kitchenette, a bath, and a storage locker in the basement.

THE HIGHLANDER contains seventeen one-bedroom and six two-bedroom units. Each apartment includes a living room, kitchen, bath, and storage locker.

ANDERSON HALL includes six two-bedroom and six three-bedroom apartments, each of which has a living room, kitchen, bath, and a storage locker. These units are equipped with wall-to-wall carpeting.

McMILLAN HALL, Anderson Hall, and The Highlander form a quadrangle which encloses a play area for children. In McMillan Hall there are one four-bedroom, three three-bedroom, twelve two-bedroom, and three one-bedroom apartments. As in Anderson Hall, the units are equipped with wall-to-wall carpeting. On the ground floor of McMillan Hall there is a large community room which is used as a play care center for pre-school children throughout the school year.

Apartments in all buildings are unfurnished. In the case of international students, or others demonstrating a compelling need, a limited amount of furniture may be available through the housing office.



Each apartment is equipped with a refrigerator and stove; coin-operated laundry facilities are located in the basement of each building.

Life for married students and their families is pleasant and comfortable. Rents are well below commercial rates. Shops and stores are within walking distance, public transportation is available at the Seminary gate, and public schools are nearby for children of all ages.

Housing for Single Students

JOHN McNAUGHER MEMORIAL HALL, the Seminary's original dormitory, now serves a variety of purposes. One wing houses women students in large private rooms, and another contains faculty offices. Attached to McNaugher Hall is the dining facility which consists of three dining halls and a modern kitchen.

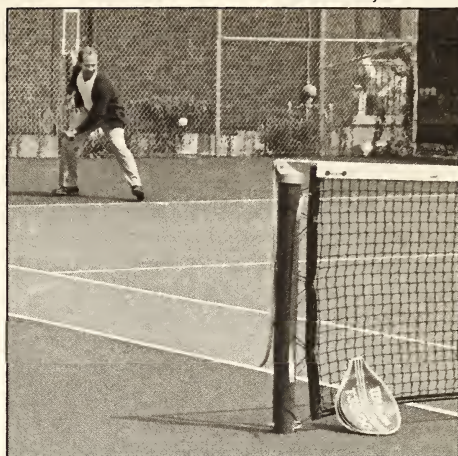
GEORGE C. FISHER MEMORIAL HALL accommodates men in single rooms. On the ground floor of Fisher Hall there is currently a shelter for abused women, which is run by an independent agency. Fisher Hall has student lounges on each floor. Single students may rent apartments upon availability.

Dogs and cats are not permitted in Seminary apartments or dormitories.

Recreation

Under the auspices of the Student Association, athletic events and other recreational activities are arranged. Seminary students have access to the gymnasium and indoor swimming pool at Peabody High School across the street from the Seminary. Two new tennis courts are located on the campus grounds.





Worship

Worship is an integral part of the life of Pittsburgh Theological Seminary. Chapel services, both traditional and experimental in form, are held five times each week and are followed by a time of community-wide fellowship. Students, faculty, guests, and administrators share in the leadership of chapel services under the direction of the Seminary's Liturgical Committee. Attendance at worship services is voluntary.

Student Groups

A primary purpose of Pittsburgh Theological Seminary is to develop a Christian community on campus which lays the foundation of early and lasting friendships, productive of confidence

and mutual assistance among ministers. Approximately three hundred and eighty students, drawn from over twenty states and several foreign countries, are enrolled at the Seminary. While a majority of students are Presbyterians, there are significant numbers of Methodist, Baptist, Lutheran, Episcopal, and Catholic students as well.

Students at Pittsburgh Theological Seminary participate in the governance of the institution through membership on various committees of the Board of Directors, Faculty and Administration. A number of student organizations flourish on campus to meet specific interests and concerns.

The Student Association

The Student Association is composed of



"all students registered and enrolled in the Seminary in a course of study leading to a degree." The Student Association's purpose is to "conduct all student social and extracurricular affairs," and to "conduct elections of student representatives to other Seminary committees or organizations as required." The Student Association conducts its own program of extracurricular events which range from meetings dealing with issues related to the church and the world to social get-togethers. The Student Association is responsible for a large part of the annual student orientation program. Meetings of the Student Association are held at least once a month.

Associated Women at Seminary

Associated Women at Seminary (AWS) recognizes the particular needs of a part of the body for the good of the whole. AWS promotes interdependence among women and forwards the interests of women. AWS activities include the maintenance of sympathetic understanding and close cooperation with the faculty and administration; the establishment of an orderly succession of participation by women in the administration and governance of the Seminary; and the establishment of coordinating committees to respond to matters of concern to women both within and outside the Seminary community. Membership is open to *any female at the Seminary*.

The Black Seminarians Association

The Black Seminarians Association provides a means whereby the Seminary utilizes the full participation of the black community. Through prayer, fellowship and the exchange of individual talents, the Association brings to the Seminary's attention both the concerns of black people and the particular needs of black clergy. The Association's extracurricular activities encompass these concerns through seminars conducted by experienced black pastors, annual attendance at the National Black Seminarians Convention and visits to area black churches and communities. Membership is open to black students in all academic programs of the Seminary.

The Disabilities Concerns Caucus

The Disabilities Concerns Caucus (DCC) recognizes the need of the disabled person to be fully included in the life and worship of the church. As an organization we are dedicated to the sharing of that awareness with the Seminary community, the eager church community, and the world; and, thereby, with the cooperation of the faculty and administration, facilitate the general accessibility of disabled persons to all Seminary buildings and programs. Membership is open to any concerned person.

The Evangelical Student Fellowship

The Evangelical Student Fellowship (ESF) is a fellowship of care and support for students and faculty of evangelical convictions. It has three organizing principles:



1) to provide for the spiritual development of its membership; 2) to stimulate academic excellence in evangelical scholarship; 3) to provide a forum whereby evangelical students can engage the wider seminary community in dialogue on issues of mutual concern. Any student is welcome to attend ESF activities.

The International Student Association

The International Student Association (ISA) is composed of all interested students. The organization provides an opportunity for international students at Pittsburgh Theological Seminary to become acquainted, share experiences, and support one another. The Association desires to make the Pittsburgh Theological Seminary community aware of the different social, religious, and political views represented by the international students and their countries, thereby offering enrichment and growth to the community. ISA activities include an international dinner, cultural evenings and fellowship once each month.

The Peace Fellowship

The Peace Fellowship of the Seminary is an informal but active group of students and faculty who seek to comprehend and live out the shalom of our biblical faith. Our fellowship attempts to stress both peace education and peace activism. The biblical witness to peacemaking calls us to proclaim God's peacemaking work in the world, to emphasize the peacemaking message within the church, and to explore the relationship between faith and politics. Worship services, speakers, conferences, lobbying activity in Washington, D.C., and local political activity have been sponsored by the group over the past four years. This seminary activity is often coordinated with the work of the Presbytery Peace Task Force and the Pittsburgh Peace Network. The Peace Fellowship functions according to group consensus and we meet once a week during lunch.

The Preaching Association

The Preaching Association, supported by the seminary but operated by students for the students, supplies worship leadership to vacant pulpits in the greater Pittsburgh area, providing valuable experience in

preaching for seminarians.

SPICE

SPICE is the organization of single parent students and female and male spouses of students enrolled at Pittsburgh Theological Seminary. Its purpose is to provide organized support for its members as well as promote and maintain a sense of community on the Seminary campus. An emphasis is placed on dealing with the special situations that parents, couples and families encounter in their time here at Seminary. In addition, holiday parties, lectures and special activities are held throughout the school year.

Pittsburgh Theological Seminary Choir

The Pittsburgh Theological Seminary Choir is open to men and women from the entire Seminary community—students, faculty and staff. The Choir participates in weekly chapel services and presents seasonal concerts. Rehearsals are held each Tuesday during the academic year from 6:00-7:15 p.m. For further information, contact George E. Tutwiler, organist/choirmaster.

Orientation

Students who are entering Pittsburgh Theological Seminary need to understand the critical significance of the theological education, whether at the M.Div., M.A. and S.T.M. level. The M.Div. students will be entering the transition from laity to clergy. The Seminary provides an annual orientation program to sensitize students both to the goals of theological education in general and to the way the Seminary seeks to prepare men and women for the Christian ministry. Additionally, the Seminary through the Student Association and other student groups introduces entering students to the Pittsburgh scene.

Play Care for Children

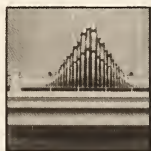
Pittsburgh Theological Seminary has set aside a large community room located on the ground level of McMillan Hall as a play care center for pre-school children throughout the school year. The center is staffed by a paid director, volunteer parents and other students. The center's use is restricted to children of the Seminary community.





Educational Programs

- 22 The Master of Divinity Degree
- 25 Placement for Graduating Seniors
- 25 The Master of Divinity/Master of Social Work Joint Degree Program
- 26 The Master of Divinity/Master of Library Science Joint Degree Program
- 26 New Cooperative Programs
- 26 The Master of Arts Degree
- 27 The Master of Sacred Theology Degree
- 29 Doctor of Ministry Program
- 34 The Doctor of Philosophy Degree
- 34 Special Programs
- 36 Special Lectures
- 37 Continuing Education
- 38 Academic Regulations



Educational Programs

The Master of Divinity Degree

Studies leading to the Master of Divinity degree are designed to prepare men and women for the various ministries of the Presbyterian Church (U.S.A.) and other denominations. It is a fundamental assumption of the Master of Divinity program that preparation for the ministry cannot be separated from engagement in ministry itself. Thus the Master of Divinity curriculum is designed to integrate theological studies and the work of ministry so that theory and practice, academy and parish, become complementary components in the educational process.

One hundred and eight (108) term hours are required for the Master of Divinity degree. When followed on a full-time basis, the program is normally completed in three academic years. Student Pastors are required to spread their degree work over four academic years.

In preparing for Christian ministry students should develop an understanding of a broad spectrum of knowledge along with a competence in basic pastoral abilities. They should be able to use theological insights to integrate these skills and resources. The Master of Divinity curriculum is designed to guide the student through a pattern of course work and experience which will lead her or him to a basic professional competency with which to begin the ordained ministry. At Pittsburgh Theological Seminary it is understood that this basic professional competency includes:

The ability to understand and make use of the basic documents of faith, i.e., Scripture, creeds, and traditions of the church. The study of the Bible, both in English and in one of the original languages, and the study of church history are crucial to this ability. The course work in Biblical Studies is supplemented by a required examination on the content of the English Bible. This test, which is offered annually, must

be passed by every Master of Divinity student as a requisite for graduation. Presbyterian students generally enroll in a full academic year's study of both biblical languages in accordance with the ordination requirements of the denomination.

The ability to communicate through preaching, writing, and teaching, and to counsel and provide leadership in the program and administrative areas, fostered by the course work in the Pastoral Studies and ministry sequences. Three terms of supervised field education are required of all Master of Divinity students in the middler year in conjunction with the Pastoral Studies sequence so that the academic study in the areas of education, pastoral care, and homiletics can be critically combined with a well-rounded, supervised involvement in the life of the church.

The ability to understand in theological terms the sociological, ideological, and political content of the cultures in which the church ministers. This understanding needs to be followed by the application of ethical standards to the social process, using all of the resources available for making ministry effective. Two required courses in Church and Society, the Introduction to Ethics, and one elective course in ethics help students to reach these goals.

The ability to think theologically. In addition to an introduction to historical theology, there are two required courses focusing on Christology, and the Church and Sacraments. In these courses students study theological method as well as the content of central doctrines of the faith. In addition each student is required to take one elective course in theology.

The ability to practice ministry in an appropriate professional style. One of the first term courses introduces students to the concept of ministry and its varied responsibilities. In the senior year two

courses lead the student to develop his or her own statement of faith (Credo) and to understand the dynamics of the formation of faith in the pastor and, through the pastor, in the people.

The Master of Divinity Curriculum

Junior Year

Term I Interpreting the Bible
Language
Church & Society: Local
Introduction to Ministry

Term II Biblical Introduction
(OT01 or NT01)¹
Language
Historical Studies I
Elective

Term III Biblical Introduction
(OT02 or NT02)²
Exegesis
Historical Studies II
Introduction to Ethics²

Middler Year

Term I Pastoral Studies I: Education
Introduction to Modern
Religious Thought
Elective
Elective

Term II Pastoral Studies II: Pastoral Care
Christology
Elective
Elective

Term III Pastoral Studies III: Homiletics
Elective
Elective
Elective

Senior Year

Term I Church & Society: Global
Church & Sacraments
Elective
Elective

Term II Credo
Elective
Elective
Elective

Term III Faith Formation
Elective
Elective
Elective

Proposed Four-Year Master of Divinity Program for Student Pastors

First Year

Term I Interpreting the Bible
Language
Introduction to Ministry

Term II Biblical Introduction
Language
Historical Studies I

Term III Biblical Introduction
Exegesis
Historical Studies II

Second Year

Term I Pastoral Studies I: Education
Church & Society: Local
Introduction to Modern
Religious Thought

Term II Pastoral Studies II: Pastoral Care
Christology
Elective (Polity)

Term III Pastoral Studies III: Homiletics
Introduction to Ethics
Elective

Third Year

Term I Church & Sacraments
Elective
Elective

Term II Elective
Elective
Elective

Term III Elective
Elective
Elective

Fourth Year

Term I Church & Society: Global
Elective
Elective

Term II Credo
Elective
Elective

Term III Faith Formation
Elective
Elective

¹Students must take one Biblical Introduction in each Testament.

²Students may elect to postpone either the second Biblical Introduction or Introduction to Ethics until the middler year in order to make room for one elective in Term III, junior year.

Equivalency Examinations

At the heart of the curriculum in the Master of Divinity program is a core of required courses. Ordinarily all students in the program will take these courses. However, in certain circumstances a student may be excused from a required course. Requests should be submitted to the Dean's Office. The faculty in the field from which the student wishes to be excused will design appropriate tests and have authority to determine whether the student has sufficient mastery for the course to be waived. Such courses will be listed on the transcript, showing that the requirement was fulfilled, but no credit hours will be given.

English Bible Examination

Passing an examination on the content of the English Bible is required for graduation. This examination is offered annually. Although this requirement may be met as late as the third year, it is recommended that students take the examination in the first year of Master of Divinity studies.

Field Education Requirement

Field education at Pittsburgh Theological Seminary assists students to learn about the practice of ministry, through direct involvement in local churches and other settings, under the direction of skilled field supervisors.

Master of Divinity students must complete one year of planned, supervised, and evaluated field education in a setting approved by the Supervisor for the Practice of Ministry. This requirement normally is to be fulfilled in the middler year while students are enrolled in the Pastoral Studies sequence of courses. Students are expected to use their field placements as laboratory settings for specific assignments in those courses. Objectives of the program include acquaintance with a wide variety of ministerial activities, development of skills, sensitivity to the dynamics of pastoral relationships, awareness of the social context of ministry, and theological reflection upon the various aspects of the practice of ministry. A detailed learning agreement, developed by each student in conjunction with his/her field supervisor, coordinates these educational objectives

with the needs of the church or agency to be served, and provides a basis for a shared evaluation of progress at later points in the year. This requirement has been fulfilled when the final evaluation has been completed by supervisor and student and accepted by the Supervisor for the Practice of Ministry. This information is shared with the student's sponsoring judicatory where confidentiality is assured.

Students in the required field education program are expected to give eight to ten hours of service in the field per week. Time spent with the field supervisor and in staff meetings should be included in this total, but time spent in travel to and from the field and in preparation for tasks on the field is not to be counted.

Field education placements are negotiated with the intent of broadening each student's range of experiences in order to contribute to his or her personal and professional growth. Placements in hospitals and other service agencies can sometimes be arranged for students who anticipate an institutional ministry after graduation.

Student Pastorates

Student pastors are required by the seminary to extend their program to four years, taking nine credits per term instead of the normal twelve, to compensate for the amount of time required by their field service. An example of the four-year sequence of courses is listed on page 23.

Internships

Internships in a wide variety of settings can be investigated through the Supervisor for the Practice of Ministry. Summer internships include pastorates, youth assistantships, and placements in summer camps or parks and secular agencies.

Full-time internships of nine to fifteen months duration in local churches or specialized settings also provide excellent learning opportunities. Such internships, usually taken between the middler and senior year, are required by some denominations of their ministerial candidates. The Seminary will provide assistance in facilitating these experiences.

Other Field Experiences

Supervised field education, usually scheduled in the middler year is also possible in the junior and senior years as well. Students may continue in the same placement for a second year if they are assigned new and more responsible tasks. Occasional preaching under the auspices of the Preaching Association is also available. Field work which is not subject to the same standards of supervision and evaluation can also be arranged for students who require additional income or experience. Entering students are cautioned to limit field work and community involvement so that their academic studies will not be put in jeopardy.

Placement for Graduating Seniors

Pittsburgh Theological Seminary's placement service assists graduating seniors both in locating appropriate situations of service in ministry and in self-evaluation to determine vocational commitments. Presbyterian students are assisted by the Seminary, in conjunction with the Vocation Agency, in meeting the denomination's candidacy requirements and in utilizing the denomination's placement arrangements. Contacts for students of other denominations are facilitated according to their particular needs. An inventory of placement opportunities is kept by the Placement Office. Students are assisted in the writing of resumes and dossiers. Pastor nominating committees, judicatory officials and pastors visit the Seminary campus periodically to interview graduating seniors.

The Master of Divinity/Master of Social Work Joint Degree Program

Ministry and social work share many concerns. The mission of the Church involves working for the improvement of the quality of life in diverse ways, some of which parallel social work efforts. Many ministers and theological students want to gain the insights and skills provided by social work education in order to enhance their ministry.

To encourage and equip women and men to engage in social work both in and out of the church and to provide opportunities in social work for students who

feel a call to practice within a church setting, the Pittsburgh Theological Seminary and the University of Pittsburgh Graduate School of Social Work have developed a program offering a joint degree, that is, M.Div./M.S.W.

This joint effort enables students to receive both the M.Div. and the M.S.W. in four years of post-baccalaureate study instead of the usual five. Nevertheless, the joint program provides a full course of study in both theology and social work. This is effected by equating certain courses now taught in both schools, by making provision for courses taken in one school to count as electives in the other, and by developing specialized field placements.

The curriculum of the Graduate School of Social Work encompasses studies in four major curriculum areas or "clusters": Health/Mental Health; Juvenile and Criminal Justice; Poverty and Associated Problems; and Children and Youth.

Candidates for the joint degree who enter the program through the Seminary will concentrate on theological studies during the first two years. Application should be made to the University of Pittsburgh Graduate School of Social Work during the first term of the second year at the Seminary. The third and fourth years will be spent predominantly at the School of Social Work, but one course per term will be taken at the Seminary. Should a student elect to terminate the joint program before its completion and seek only one degree, he or she will be required to complete all of the work ordinarily required for that degree.

During the third year limited financial aid will be available for students in the joint program. Due to the higher tuition costs at the University, such students will probably need to secure additional financial aid from the University or other sources.

Inquiries regarding the Graduate School of Social Work and requests for Social Work catalogs should be addressed to: Director of Admissions, Graduate School of Social Work, University of Pittsburgh, Pittsburgh, Pennsylvania 15260.

The Master of Divinity/Master of Library Science Joint Degree Program

Pittsburgh Theological Seminary and the School of Library and Information Science of the University of Pittsburgh established in 1968 a joint program to train men and women in theological librarianship. The program, designed to be completed in four academic years, culminates in two degrees, the M.Div. and the M.L.S.

Normally, a student will take the first part of his/her work at the Seminary and begin work at the University in the third year. The program will include a course on resources in theological libraries and six credits of field experience in theological librarianship at the Seminary. Should a student elect to terminate the joint program before its completion and seek only one degree, he or she will be required to complete all of the work ordinarily required for that degree.

Inquiries regarding the School of Library and Information Science and requests for Library Science catalogs should be addressed to: Director of Admissions, School of Library and Information Science, University of Pittsburgh, Pittsburgh, Pennsylvania 15260.

New Cooperative Programs

In addition to the Master of Divinity/Master of Social Work, the Master of Divinity/Master of Library Science, and the Ph.D. programs which are conducted jointly with the University of Pittsburgh, there are further joint degree and cooperative programs in the planning stage at the time this catalog goes to press. These new programs are to be initiated with Carnegie-Mellon University, Duquesne University, and the University of Pittsburgh. They will be announced in a special brochure which will supplement the listing in this catalog.

The Master of Arts Program

The Master of Arts Program is intended for men and women who wish to work in religious studies at the graduate level, but who have not yet decided on the issues of ecclesiastical ordination or who have decided against it. The goals of this course

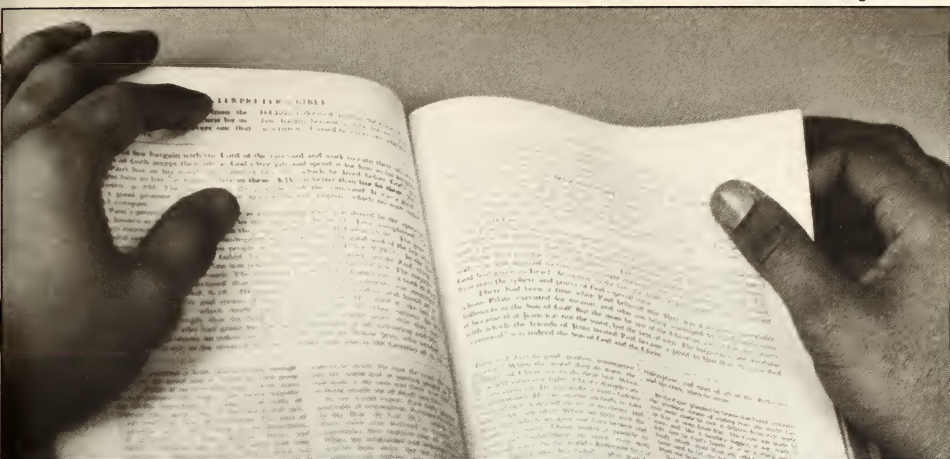
of study are: 1) To provide students the opportunity to inquire into the field of Judaic-Christian religion, such an inquiry needing no other rationale than the seeking of truth and understanding for their own sake or for the clarification of the meaning of faith. 2) To enable students, undecided as to church vocation, to have a strong sample of a theological curriculum within a community of faith at worship and work that such students might have more solid grounds upon which to make a vocational decision. 3) To provide a course of study, based upon specified core areas within the M.Div. curriculum, that will allow enough free electives to provide ample opportunity for specialized work in Christian education for those making this vocational choice for service within the church.

Seventy-two term hours of studies are required for the degree. Thirty-six hours are to be distributed as follows: Bible—12 hrs: BI01, OT01 or NT01 or NT02, one elective. History/Theology—12 hrs: CH01, CH02, HT01, and TH02 or TH03. Ethics—3 hrs: ET01. Church and Society—3 hrs: CS01 or another course in Sociology of Religion. Pastoral Care—3hrs: PS02. Education—3 hrs: PS01. Up to twelve hours may be taken through cross-registration at PCHE schools.

Normally two years of full-time academic work are needed to complete the program. There is a five year statute of limitations. M.A. candidates may apply for transfer to the M.Div. program at any time prior to the awarding of the M.A. degree; but once the degree has been awarded, courses credited toward the M.A. may no longer be used for the M.Div.

All candidates are required to complete a Major Paper. Up to six (6) hours of credit may be received for Independent Study done as research for this project. These six (6) hours are taken under a Major Paper Advisor, who must be a member or adjunct of the Seminary faculty.

The Director of M.A. studies has the responsibility of counseling all M.A. students in the selection of courses in order to insure a balance of work while meeting individual needs and preferences. The Director also assists the student in selecting a Major Paper Advisor.



Religious Education Emphasis

A special track which emphasizes religious education is available for M.A. candidates who wish to prepare for nonordained educational ministries. Their courses of study should reflect the balance of studies described above. Some work will be taken at the School of Education of the University of Pittsburgh. Choice of such courses will be made in consultation with the Education faculty of the Seminary. The Major Paper is required as above and will be completed with an Adviser approved by the Education faculty of the Seminary. In addition, at least six (6) but no more than nine (9) term hours must be taken in supervised Field Education. Arrangements for such work will be made through the Supervisor for the Practice of Ministry in consultation with the Director of M.A. Studies, and credit will be granted as Independent Study courses taken with the Education faculty.

The Pre-Doctoral Master of Arts Program

The purpose of this program is to provide preparation for students who wish ultimately to apply for admission to a Ph.D. program but who have no M.Div. or its equivalent. Prerequisite is an undergraduate major in religion or the equivalent at an accredited college or university with a good department of religious studies. Students without this background will have to take additional prerequisite studies.

Candidates in this track are required to take thirty-six (36) credits, the course

selection to be determined with a view to: a) what they have had in their undergraduate work, and b) what they plan to designate as their field of specialization in the doctoral program. For example, if a student has had good courses in biblical studies and intends to specialize in ethics, that student may not be required to take further course work in Bible.

As in the other tracks, a Major Paper must be written, and up to nine (9) hours of credit may be received for Independent Study done as research for this project. An additional requirement for candidates in this track is the passing of an examination in French or German. Those wishing to specialize in Old or New Testament must also meet the language requirements specified by those departments.

The Master of Sacred Theology Degree (International Christian Studies)

The S.T.M. Degree is an advanced degree for which the M.Div. degree or its equivalent is prerequisite. Normally, a full calendar year is needed for the attainment of the degree.

The Program in International Christian Studies, for which the S.T.M. degree is awarded, is designed to assist both overseas and North-American students to study Christianity as an international faith. All the candidates will take the required

year-long Seminar "International Christian Studies." In addition, certain elective courses will be designated as particularly appropriate to this emphasis and candidates encouraged to elect them so that there will be interaction and exchange of views among students of different countries as a feature of these courses.

The Program will be under the overall supervision of a Faculty Director.

Thirty-six (36) term hours of study are required for the degree. Except for the core Seminar, no course requirements are specified, in order to allow both overseas and North-American students to pursue special interests in theological studies. North-American students will be encouraged to spend one term abroad at a theological institution, with course work there approved by the Dean.

Candidates must choose one of two tracks. In Track I candidates will be granted nine (9) credits for the writing of a thesis under the guidance of an adviser. The Thesis Committee will include a second faculty member. In Track II the focus of the study will be provided by a final examination, which may be either oral or written. Up to six (6) credits may be earned under the guidance of an adviser for preparation of this examination, which will be conducted by the adviser and one other faculty member.

There are three categories of courses in the Program: the Seminar required of all students, "International Christian Studies"—nine (9) credits; designated electives (two courses)—six (6) credits; and free electives. The remainder of the credits may be earned in guided reading in preparation for taking the examination or in writing the thesis. Up to three courses appropriate to the program may be taken as free electives at another institution with the approval of the Director, the adviser, and the Dean.

Required Seminar in International Christian Studies

ICS01 Christianity in a World Context

The church's paradox of being *in* the world but not of the world is examined in terms of its theological as well as its sociological nature. Thus, the course seeks to provide information and to develop awareness of the

ambiguous process through which Christianity has reached ecumenical reality by being linked to the process of Western socioeconomic expansion and missionary enterprise "to the ends of the earth." In this context contemporary developments in the ecumenical movement as well as the specific dynamics of the church in the Third World are seriously taken into account, with particular attention given to the signs of vitality and creativity within Third World Christianity in the areas of evangelism, worship, social ethics, and theology.

Term I

ICS02 Theological Research in International Perspective

An examination of the issues and assumptions in the theological disciplines as defined within several different cultural perspectives and as they relate to the ways in which Christians perceive their international obligations. Guidance in specific research techniques will be offered also.

Term II

ICS03 Group Study Project

During the first two terms, participants will determine a Group Study Project, which will become the focus of the substance and structure of the third term of the Seminar.

Term III

Designated Electives (Subject to year and term offerings)

1. Christianity in an area of the world other than his/her own—e.g.,

- ET30 Christianity in the Latin American Context: Ethical Issues
- SR13 The Latin American Context of Liberation Theology
- CH40 Contemporary Eastern Christianity

2. International Issues from a Christian Perspective—e.g.,

- CS03 Church and Society: Global
- ET25 Moral Issues in International Politics
- ET36 Christianity and Economic Systems
- ET37 The Ethics of Peacemaking
- SR12 Christianity and the Social Conflict
- SR15 Christianity and the American Indians
- SR18 Christianity and Cultures: Selected Readings from the Third World



Doctor of Ministry Program

Purpose

Developing competency in professional ministry is a process in which ministers are engaged throughout their educational and professional lives. One step in that development has been the work for a Bachelor or Master of Divinity degree designed to help prepare for entrance into professional ministry. Another step may be engaging in programs of continuing education.

The Doctor of Ministry Degree Program goes beyond these by providing a distinctive opportunity for systematic and disciplined study that will help ordained clergy work toward a demonstrably higher level of competence in integrating all aspects of ministry.

The intention of the program is that through ministry-related projects, studies, papers, and other assignments the student will improve competency in such areas as:

1. Defining and organizing complex situations of ministry using biblical, theological, sociological, political, and personal insights.
2. Analyzing situations of ministry in such a way as to understand their nature and causes, and to identify opportunities for effective ministry.
3. Taking responsible action with a deeper grasp of homiletical, educational, counseling, and administrative principles enhanced by a biblical, historical, and theological heritage.

4. Evaluating actions and their outcomes from a variety of responsible perspectives.

Doctor of Ministry candidates must select one of the following three areas: Parish Focus, Pastoral Care Focus or Chaplaincy Focus. *All courses are for three academic credits unless otherwise noted.*

Parish Focus

The Parish Focus is organized around the intensive involvement of the pastor's ministerial setting in all phases of the program. These include the Seminar Phase, involving six seminars looking at all areas of parish ministry; the Colloquia Phase, in which the nature of the major project is developed; and the Major Project Phase, involving implementation of the project and the writing of the Project Report.

Congregational involvement proceeds through a designated committee, either an existing church committee or one especially appointed for this purpose, depending upon the church's preference. The committee discusses the program with the director during a visit to the church, and then prepares a one-page mission statement, to be endorsed by the church. This then forms the basis for an evaluation of the church, revealing areas where further growth is desired. Seminar assignments for the pastor are made in light of this evaluation, and the church works with its pastor in implementing requested changes in the church.

During the Colloquia Phase, the church consults with the pastor concerning possibilities for the major project. Again, the evaluation provides needed guidance. The church also decides at this time whether or not to design a congregational elective, which will involve them even more directly in the pastor's program.

In the Major Project Phase, the church works closely with the pastor in implementing the major project. This project may take place at the parish level, the denominational level, or the ecumenical level, but the church must be involved to some extent.

While most pastors who elect the Parish Focus serve a local church, others with specialized ministries have found it a flexible vehicle adaptable to their own ministries. These have included denominational posts, ecumenical agencies, prison work, and various school ministries. In every case, however, the minister, priest, or rabbi must intentionally involve his or her people in the program of study. This insures that the people as well as the pastor benefit directly from the Doctor of Ministry program.

Required Courses in the Parish Focus

DM01 Doctrine of Church and Ministry

The theology of the Church, with special emphasis on implications for the practice of ministry in today's church. Theology is understood and applied in light of specific situations in the candidates' ministry.

DM02 Pastoral Care

Theological and psychological insights are focused on the theory and practice of caring with case studies furnished by the pastors.

DM03 Homiletics

An advanced course in the theory and practice of preaching in the context of worship, with pastor input central to the seminar.

DM04 Administration

Problems in church administration, including the development of stewardship and lay leadership, are addressed in light of theological criteria and administrative theory.

DM05 Education in the Context of the Christian Tradition

The course is designed to help pastors implement a complete educational program, pre-school through adult, in the local church. A clarification of the uniqueness of Christian education will be sought.

DM06 Congregational and Community Issues

A case method consideration of problems confronting the church in society, using the discipline of Christian ethics as a major resource.

DM07 Proposal Colloquium

This course is designed to aid the student in focusing upon an area in ministry for the doctoral project. Theoretical issues underlying the problem and a method for addressing the problem are clarified as the student develops a paper proposal in consultation with peers and faculty. Two credits.

DM08 Biblical Colloquium

Attention will be given to the foci and resources of biblical studies today. Principal emphasis will be placed on development of a hermeneutic that will lead to helpful and responsible use of the Bible in the doctoral project. Two credits.

Options for Taking the Parish Focus

Two time options for the Parish Focus are offered in order to meet the different situations of ministers. Parish I seminars meet every Monday on the Pittsburgh campus for the three terms of the academic year, September through May. Two seminars are taken in each of the three terms, with the colloquia taken in the fall term (ten weeks) of the second year.

Parish II concentrates the study in four sessions of two weeks, extending over a year and a half. Two seminars (or the colloquia) are taken at each session. At the established Parish II sites of Pittsburgh and St. Petersburg, Florida, these sessions are usually held in January and June; satellite groups generally prefer to negotiate a time schedule of one intensive seminar every three months.

Both options require approximately three years for completion of the full program.

Pastoral Care Focus

Pastoral Care is that form of ministry representative of the servant-role in which one person tries to help another person or persons to resolve problems and crises so that each human life may reach its full potential. The pastor's goals are both ultimate and penultimate: ultimately to help people to relate to God meaningfully, and penultimately to cope creatively with living, especially with problematic situations. Therefore, the pastor uses theological and religious insights and resources as well as theory and practical skills learned from the social sciences, especially psychology.

More people turn to the pastor than to any other counselor in their initial search for help. In many areas of the country there are few others to whom to turn. The pastor is often seen to be less threatening than other counselors. He or she generally makes no charge. For these and other reasons the pastor has a remarkable opportunity to care empathically for, and to counsel with, people both within the church and outside to help them to deal with their problems and grow toward wholeness.

Pittsburgh Theological Seminary has devised a specialty in pastoral care at the doctoral level to assist pastors to become more proficient in the art of pastoral caring and counseling. The doctoral program involves ten required seminars and one elective, scheduled in a two-year period, and a third year which is devoted to a project and clinical paper reporting that work. Throughout the three-year program theological and psychological insight will be used in developing the theory and practice of pastoral care. While attention is given to those areas of stress and pain which most command the pastor's attention (anxiety, grief, guilt, depression, aging, addiction, marriage and family, identity crises, etc.) the program also focuses upon the pastor's work in helping people to relate to God meaningfully and to cope creatively with living.

The clinical paper, dealing with an aspect of pastoral care, will be written under the supervision of a committee of two faculty in this field. No less than fifty pages in length, the paper must include a descrip-

tion of the problem and the proposed methodology; a section presenting biblical, theological, and historical material pertinent to the study; a review of the relevant literature; an empirical study of the subject chosen; and a concluding section detailing results of the inquiry together with any suggestions for further study.

Required Courses in the Pastoral Care Focus

DM01 Doctrine of Church and Ministry

The theology of the Church, with special emphasis on implications for the practice of ministry in today's church. Theology is understood and applied in light of specific situations in the candidates' ministry.

Term I—Staff

DM21 Human Development

This course traces human development along lines set forth by Freud and radically expanded by Erickson. With Erickson as the transitional figure, the course stresses developments in ego psychology as especially helpful to the practice of ministry. The third section of the course analyzes communal components, deals with group theory, and explores implications for ministry. Theological material is part of the data of the course, especially process theology.

Term I—Staff

DM22 Pastoral Care I

This course will be taught in two parts, one in each of the first two years. Clinical and didactic components will be included in each. Part one will deal with the history of pastoral care, the identity of the pastor, the nature of stress, especially on persons such as pastors, and the basic skills in pastoral care.

Term II—Staff

DM23 Theology and Pastoral Care

This course has in view a new theory of pastoral care based on process theology and more specifically the conceptuality of Alfred North Whitehead. It endeavors to incorporate the relevant rich insights of Freud, Jung, Maslow, and Gestalt psychology within a process metaphysical and theological framework. Readings in both process thought and psychology are required.

Term II—Staff

DM24 Clinical Hospital Seminar

This seminar is designed to integrate experiential learning about one's own functioning in the practice of ministry within a hospital setting and to relate that practice

to theology, medicine, and the behavioral sciences. It will include interdisciplinary didactic sessions in hospital visitation, case seminars, and group process. Two credits.

Term III—Ms. Taylor

DM25 Assessment of Needs/Stress

When persons are identified as needing help, how can the pastor understand what their needs are? This question is the heart of the course. The answer will be sought in a variety of models, which examine stress in the individual, in family systems, and in social groups such as the congregation.

Term III—Staff

DM26 Marriage and Family

The dynamics of marriage and family will be addressed both psychologically and theologically. A major part of the course will deal with the practice of marital counseling and caring for families.

Term I—Mr. Mackey

DM27 Pastoral Care II

Specific attention will be given to problems which are frequently encountered in ministry, such as those concerned with adolescence, grief, depression, substance abuse, and aging. Techniques will be developed for working with counseling situations.

Term II—Staff

DM28 Clinical Seminar with Mental Health Professionals

In this course students will consult with and learn from professionals in the mental health field. The student will have a choice of placement in different types of clinical settings in the Pittsburgh community. For example, the pastor may study and work with children, or adolescents, or in a community mental health center. The intention of the seminar is to enhance the pastor's

awareness of the needs of a particular population, and to enable her or him to learn from the professionals who work with such a group. Two credits.

Term II—Staff

DM29 Clinical Seminar in Pastoral Counseling

The aim of this seminar is to enable the minister to decide which situations in ministry are appropriate to pastoral counseling and to provide supervision in those that are. Two credits.

Term III—Staff



Chaplaincy Focus

The Chaplaincy Focus is designed to extend the ministry of the church more deeply and effectively to those who are in institutional situations such as the military, schools, hospitals, or prisons. The Doctor of Ministry goal, to increase competence in ministry, is applied to chaplains by tailoring the seminars specifically to the unusual needs which chaplains encounter. While the formal structure of each seminar addresses general needs common to chaplains, there is an intentional flexibility in the seminars so that discussion of the issues raised will increase insight and skill in the forms of ministry represented in each group of chaplains.

The flexibility of the program is also demonstrated in the negotiable timing of courses. An entering group may contract to study together for as many as six or as few as two seminars per year. As with all Pittsborough Theological Seminary Doctor of Ministry groups, membership in the group is restricted to those who initially contract for the program. This assures a high level of peer collegiality and trust, and facilitates the peer learning which is essential to the program.

Since seminars are offered in concentrated one-week periods, usually with thirty class hours, readings for the class and application of insight must take place before and after the course. Therefore, at the beginning of the program each chaplain will receive syllabi for all seminars. This will allow preseminar guided reading, and will prepare the chaplains to benefit fully from the classes. Application of the course work in a specific assignment will be negotiated between the professor and chaplain, and will usually be completed within three months of the class.

The Chaplaincy Focus proceeds in two stages. The first includes five core courses, plus a two-week Proposal Colloquium and Biblical Colloquium. The second stage will include three electives related, where possible, to the doctoral project, plus the actual work of the project.

DM01 Doctrine of Church and Ministry
The theology of the Church, with special emphasis on implications for the practice of ministry in today's church. Theology is

understood and applied in light of specific situations in the candidates' ministry.

DM31 Pastoral Care for Chaplains

Most chaplains spend much time in counseling, and many have taken some advanced work. Basic principles, therefore, will be assumed; and special consideration will be given to pastoral problems that are particularly encountered in chaplaincy. Among these are stress resulting from frequent moves, conflicts around insecurity of interpersonal relationships, high incidence of crisis intervention, and development of community resources in a largely transient congregation. Considerable freedom will be allowed for the study of cases brought by group members.

DM32 Education as it Pertains to Adults

Special emphasis will be on the development of programs for adults. Where appropriate, programs for women and minorities will be encouraged and developed. The course will also include theory and practice involving the broad spectrum of education as it is applied in institutional relationships.

DM33 Worship

Preaching skills and worship theory will be discussed. Particular attention will be given to the dynamics of preaching and the development of modes of worship in the unusual circumstances of chaplaincy. There will also be consideration of the chaplain's personal devotional resources.

DM34 Social Ethics for Chaplains

An examination through lectures, case study and seminar discussion of the social teaching of the churches relevant to the institutional ministry of the chaplain in schools, hospitals, prisons, and the military.

DM07 Proposal Colloquium

This course is designed to aid the student in focusing on an area in ministry for the doctoral project. Theoretical issues underlying the problem and a method for addressing the problem are clarified as the student develops a paper proposal in consultation with peers and faculty. Two credits.

DM08 Biblical Colloquium

Attention will be given to the foci and resources of biblical studies today. Principal emphasis will be placed on development of a hermeneutic that will lead to helpful and responsible use of the Bible in the doctoral project. Two credits.

The Doctor of Philosophy Degree

The University of Pittsburgh and Pittsburgh Theological Seminary have a cooperative graduate program in the study of religion.

Pittsburgh Theological Seminary participates in the University of Pittsburgh's Cooperative Graduate Program in the Study of Religion. This program draws upon the resources of both institutions and leads to the Ph.D. degree awarded by the University.

The aim of the program is to foster creative, interdisciplinary study in several areas: Biblical Studies (Old and New Testament); History of Religions (chiefly Christianity and Judaism, but work in Islam, Hinduism and Buddhism is also offered); Theology; Ethics; Sociology and Anthropology of Religion; and Phenomenology of Religion. For information about requirements, course offerings, preliminary and comprehensive examinations, language requirements, etc., consult the University of Pittsburgh's bulletin, *Graduate Programs in the Faculty of Arts and Sciences*.

Inquiries and applications for admission should be addressed to:

Director of Graduate Studies
Department of Religious Studies
University of Pittsburgh
2604 Cathedral of Learning
Pittsburgh, PA 15260

Special Programs

Pittsburgh Council on Higher Education

The Pittsburgh Council on Higher Education (PCHE) is a cooperative organization composed of Pittsburgh area colleges, universities, and graduate schools. Participating institutions include: Carlow College, Carnegie-Mellon University, Chatham College, Community College of Allegheny County, Duquesne University, LaRoche College, Pittsburgh Theological Seminary, Point Park College, Robert Morris College, and the University of Pittsburgh.

The purposes of PCHE are: to represent a common voice on a variety of issues; to examine possibilities for cooperation among the member institutions; and, above all, to undertake joint programs

which expand educational opportunities for students and make the best use of institutional resources. The membership of the Seminary in PCHE benefits students by providing possibilities for cross registration in courses at the graduate level, by establishing library privileges at eight academic libraries other than our own, and by initiating programs in specialized areas.

The American Schools of Oriental Research

The Seminary is associated with the American Schools of Oriental Research. This corporation is involved in archaeological research in the Middle East. Most of their work has been concentrated in Palestine and Iraq, and they maintain schools in Jerusalem, Amman, and Baghdad. Since 1924, we have been active participants in numerous field projects in cooperation with the American Schools of Oriental Research.

Arsenal Family and Children's Center

The Arsenal Family and Children's Center came into being in 1952 as a result of a Pennsylvania mandate to the Western Psychiatric Institute and Clinic to "deal with the mental hygiene of the normal child in the way of study and training in order that there may be a program of prevention of mental and nervous disorders as a result of giving children the proper background and training that will prevent such disorders." The Arsenal Family and Children's Center has grown and developed into a unique field laboratory for the psychological study of children and their families. It also provides an environment in which students learn methods for the disciplined observation of children and families. It thereby contributes to the education and training of students for the ministry and other service-related careers.

The National Capital Semester for Seminarians

Pittsburgh Theological Seminary participates in the National Capital Semester for Seminarians sponsored by Wesley Theological Seminary, Washington, D.C. This program provides an opportunity for seminary students to spend a semester in Washington for study and involvement in the processes of government and the concerns of the churches. The program is designed to include supervised study and interaction (reflection), and will provide a full term of academic credit. The program is open to any student who has completed at least one year of study at Pittsburgh Theological Seminary. Seminary graduates may apply for a program to begin within one year of their graduation.

Clinical Pastoral Education

Clinical Pastoral Education brings theological students and ministers into supervised encounter with persons in critical life situations. Out of intense involvement with persons in need and the reactions from peers and supervisors, the students develop new awareness of themselves as persons and of the needs of those to whom ministry is offered. From theological reflection on specific human situations, new insight and understanding are derived and the student or minister is confronted with his or her own humanity. Within the interdisciplinary team-process of helping persons, they develop skills in interpersonal and interprofessional relationships. Pittsburgh Theological Seminary grants academic credit to students who complete full quarters of Clinical Pastoral Education at centers accredited by the Association for Clinical Pastoral Education.

The Association for Clinical Pastoral Education accredits a nationwide network of Clinical Pastoral Education Centers and their supervisors. Pittsburgh Theological Seminary is a member of the association.

Special Nondegree Studies

Clergy and lay persons who wish to enroll as Special Students in courses at Pittsburgh Theological Seminary for non-degree purposes are invited to do so. Special Students may enroll in as many as two courses per term, up to a total of six courses. Special Students complete all the

assigned requirements for each course in which they enroll and receive academic credit. Credits earned as a Special Student may be transferred to any established Seminary degree program in which the student may later enroll. Those desiring Special Student status must possess an accredited bachelor's degree and apply through the Admissions Office.

Clergy and lay persons who desire to audit courses at Pittsburgh Theological Seminary are invited to do so. No academic credit is given for audits. Applications for audit shall be accompanied by a college transcript and be submitted to the Continuing Education Office along with a fee of \$50.00 per course. The transcript and record of classes will be kept as a part of the Continuing Education files.

International Scholars Program

Pittsburgh Theological Seminary is committed to serving the professional educational needs of the whole church. Scholarships are offered annually to international scholars who have already completed the Master of Divinity degree or its equivalent in their own country and whose plans for an additional year of study are endorsed by the church in their own country. These scholarships provide tuition, room, board and a small monthly cash allowance for one academic year to international students endorsed to the Seminary by the World Council of Churches, the World Alliance of Reformed Churches or by the Leadership Development Program of the National Council of Churches.



Distinguished Pastor-in-Residence Program

This program gives the Seminary community the opportunity to dialogue with persons involved in a variety of ministries. During each academic year, persons representing three different models of ministry are invited to spend four to eight weeks in residence on the campus. The distinguished guests visit classes, participate in Seminary activities, engage in conversations with students and faculty, and lead one or more chapel services. One guest is present each term.

During the last two academic years, the Seminary welcomed distinguished pastors who were engaged in overseas ministries, urban redevelopment ministries, large suburban church ministries, small church ministries, chaplaincy ministries, and judicatory ministries. Distinguished guests include pastors who are alumni/ae of Pittsburgh and many other seminaries. Each guest is hosted by a member of the faculty of the Seminary.

In addition the Seminary from time to time invites distinguished lay persons to spend several days to a week on our campus. These church women and men share insights about their ministries and ways in which their church and work commitments interact. Distinguished guests have included a banker, a newspaper editor, management consultants, an attorney, corporation leaders, and others.

Special Programs

Special Programs

The Special Lectures program at Pittsburgh Theological Seminary annually brings scholars of national and international standing to the campus to make important learned contributions to the church and the world.

The Ritchie Memorial Lectureship

The Ritchie Memorial Lectureship will bring to the Seminary two distinguished guest lecturers from overseas in the fall of 1983 and 1984.

Term I, 1983—Dr. Petr Pokorný, Comenius Faculty of Theology, Prague, Czechoslovakia

Term I, 1984—Dr. C. K. Barrett, Durham University, England

The Ritchie Memorial Lectureship was inaugurated in October, 1981. The first Ritchie lecturer was Professor Hans Küng, Tübingen, West Germany.

The Schaff Lectures

The Schaff Lectures are given annually on any subject related to the general field of theological study.

1984—Dr. Richard Stauffer, Sorbonne, Paris, France; "The Quest for Church Unity: From Calvin to D'Huisseau"

1983—Dr. John H. Westerhoff, III, The Divinity School, Duke University; "Human Life in Dialogue with the Christian Story: An Introduction to Practical Theology"

1982—Dr. Roy W. Fairchild, San Francisco Theological Seminary; "Spiritual Direction in Pastoral Care"

1981—Dr. David Tracy, University of Chicago Divinity School; "The Concept of Religion in Contemporary Christian Theology: The Conflict of Interpretations"

1980—Dr. Rosemary Ruether, Garrett Evangelical Theological Seminary; "Theological and Ethical Bases for the Women's Liberation Movement"

The Elliott Lectures

The Elliott Lectures are to be given in theology and on literary or scientific subjects connected therewith. Recent Elliott Lecturers were:

1981—Dr. Charmarie Jenkins Blaisdell, Northeastern University; "The Role of Women in Calvinism"

1980—Dr. Virgil Cruz, University of Dubuque Theological Seminary; "A New Look at the Apocalypse"

1979—Dr. Robert Jewitt, Morningside College; "Faith and Tolerance"

Kelso Lectures— Martin Luther King, Jr., Day

1982—Dr. Alice Graham McNair, The Pastoral Counseling and Consultation Center of Greater Washington, D.C.

1981—Colonel George W. Alexander II, Chaplain, Department of the Army

1980—The Rev. Charles Marks, Associate Executive, Synod of Southern California

1979—Dr. Preston N. Williams, The Divinity School, Harvard University

1978—Dr. C. Eric Lincoln, Duke University

The W. Don McClure Lectureship

The W. Don McClure Lectures are delivered annually on topics of World Mission and Evangelism. They were inaugurated in September, 1982.

1983—Dr. Dale Brunner, Whitworth College, Spokane, Washington; "Christian Mission in Matthew's Gospel"

1982—Dr. Samuel H. Moffett, Princeton Theological Seminary; "Breakthrough in Missions"

Continuing Education

At Pittsburgh Theological Seminary, theological education is not confined to formal degree work. Realizing that education is a lifelong process which may begin with a degree program, the Seminary offers a program of continuing education aimed at improving the skills and knowledge of men and women engaged in ministry. From September through June, a variety of experiences is available to pastors and church workers ranging from open enrollment in Seminary courses to short-term seminars. All programs are built upon the expressed needs and desires of those people serving in church situations. Continuing Education Units of credit (C.E.U.) are given to all who participate.

Pittsburgh Theological Seminary also recognizes its responsibility in providing quality educational experiences for lay people. The Continuing Education Office offers a variety of experiences aimed at increasing the knowledge, faith and leadership skills of lay people.

The entire program of continuing education for pastors, church workers and lay people is planned and evaluated by a committee composed of faculty members, pastors and lay people from across the Tri-state area.

For further information concerning any aspect of Continuing Education, please write:



Mrs. Jeanette Rapp
Director of Continuing Education and
Special Events
Pittsburgh Theological Seminary

Continuing Education Events, 1983-84

Following are the dates which were set when the catalog went to press. A brochure for the complete program will be available from the Office of Continuing Education and Special Events.

The W. Don McClure Lectures— Christian Mission in Matthew's Gospel

Dr. Dale Brunner/Whitworth College/
Spokane, Washington/September 26,
27, 28

Four Monday Mornings

October 3, 10, 17, 24

1) Theology and Film: Using Films
Theologically in the Church/Professor
Robert M. Ezzell/ 2) Liberation Theology/
Professor Gonzalo Castillo-Cardenas/
3) Exegesis of New Testament Passages/
Dr. William F. Orr, Professor of New
Testament, Emeritus

Time Management

Dr. Harold C. Howard, President/Howard
Associates/Radnor, PA/October 18

Pastoral Care

Dr. Gordon E. Jackson, Professor of Pas-
toral Theology, Emeritus/October 21, 22

Piety, Prophecy, Personality: An Approach to Preaching in the Parish

Dr. James D. Glasse/Lancaster, PA/
October 26, 27

Alcoholism and Drug Abuse

Abraham Twerski, M.D./Medical Direc-

tor/Gateaway Rehabilitation Center/
Aliquippa, PA/November 3

The Gospel Treasures of C. S. Lewis
Dr. Peter Mackey/Westminster College/
November 7

**Kelso Lecture—Martin Luther King, Jr.
Day**
January 13

Liturgy and Music
Dr. Horace Allen, Boston University/Bro.
Samuel Weber, St. Meinrad School of
Theology, Indiana/Rev. George E.
Tutwiler, PTS Organist and Choirmaster/
Mr. John Erickson, Christ United
Methodist Church, Bethel Park, PA/
January 14

Four Monday Mornings
January 16, 23, 30, February 6/ 1) Exe-
gesis of Selected Parts of I Corinthians/
Dr. James A. Walther, Professor of N.T.
Literature and Exegesis, Emeritus/ 2)
Passages for Lenten Preaching/Professor
Douglas R. A. Hare

Lay Pastoral Care
Dr. Neil R. Paylor, Pastoral Counselor and
PTS/Guest Faculty/February 10, 11

**Role of the Church in Radio and
Television**
Fr. Ronald P. Lengwin, Director of Com-
munications/Christian Associates of
Southwest Pennsylvania/February 14

Spiritual Renewal Through Relationships
Dr. Lloyd J. Ogilvie/First Presbyterian
Church/Hollywood, CA/March 2, 3

**Facing Life's Losses: Grief, Illness, Aging,
Unemployment, Retirement, Death**
Dr. Walt Menninger/Menninger Founda-
tion/Topeka, Kansas/March 22

Medical Ethics and the Environment
Dr. Gordon MacLeod/Graduate School of
Public Health, University of Pittsburgh/
March 28 (Three-Mile-Island anniversary)

**Schaff Lectures—The Quest for Church
Unity: From Calvin to D'Huisseau**
Dr. Richard Stauffer/University of Paris
(Sorbonne)/April 2, 3, 4 or 9, 10, 11

**Writer's Workshop—Writing for
Publication**
Roland W. Tapp/Publishing Consul-
tant/Swarthmore, PA/April 30-May 4

1984 School of Religion
June 17-22

Dates to be Announced:
Toward an Ecological Spirituality/Dr. Mat-
thew Fox, O.P./Professor of Spirituality/
Holy Names College/Oakland, CA/
Spring-Friday and Saturday

Planned Special Events for 1984-85
(Dates to be announced):
The Nature of Reformed Ministry/Chris-
tian Decision Making in a Business
World/The Responsibilities of Radio,
Television and Newsprint in a Changing
Society/China Tour: Church and Culture
Led by President and Mrs. C. Samuel
Calian/J. Hubert Henderson Memorial
Conference in Church and Ministry

Academic Regulations

Grading System

Grading in the Seminary is designed to
provide an evaluation of the scholastic
attainment of each student, and a
challenge for each student to work at
his/her best.

1. The meaning of the grades given shall
be as follows:
A 4.0 Exceptional attainment (90-100)
B+ 3.0 Superior graduate-level
attainment (80-89)
B 2.0 Adequate graduate-level
attainment (70-79)
C 1.0 Below graduate-level attainment
(60-69)
F 0.0 Failure (59 and below)
WFA Withdrawal with Faculty
Approval
There is no category of
Incomplete
2. The Quality Point Average is deter-
mined by dividing the quality points
by the number of credit hours taken
(excluding credit hours for Pass grades).
3. Average for Graduation. For graduation
with the M.Div., M.A. or S.T.M. degree a
B average (2.0) is required.
4. Dismissal. Two consecutive terms
below 2.0 or three non-consecutive terms
below 2.0 constitute reasons for dismissal
by faculty action.
5. Attendance. Attendance at class is not
mandatory except where indicated by the
faculty member on the course description
form.
6. Official Drop Dates. Courses may be

dropped or added during the first and second weeks of each term without penalty. Courses dropped during the third week through the fifth week carry a penalty of one-half of the tuition fee. Courses dropped after the official drop date require full payment and recording of a failing grade. All dropping of courses must be done officially through the Registrar's Office.

Types of Courses

1. In addition to required and elective courses, students may do advanced work in a particular subject as *Independent Study* or *Directed Study*. An Independent Study is negotiated by a student with a faculty member with the permission of the Dean. A Directed Study is designed in the same way as an Independent Study course, but it is distinguished by the requirement of much closer tutorial work on the part of the professor. A further distinction is that Directed Study courses may involve more than one student but no more than four students. Both of these studies will be graded Pass/Fail, with a statement from the faculty member concerning the nature of the study and an evaluation of the student's performance. Normally, students may not enroll for more than one Independent Study or Directed Study per term or six per Pittsburgh Seminary first degree program. Underenrolled classes which become Directed Studies count in the above total.

2. Audit. Pittsburgh Theological Seminary students may attend a class for listening purposes with the permission of the professor. Audit does not require registration or payment, and no record of audit is made.

Nondegree students may audit seminary courses under the Continuing Education Program.

3. Audit-Credit. Students registered in a course for audit-credit are required to participate fully in reading, discussion, seminar and position papers, etc., but are not required to write a final paper or examination. Satisfactory completion of these requirements leads to an audit-credit notation for the course on the official transcript. No grade is given for the course

and no credit is given toward graduation. Audit-credit charge is one-half the regular tuition.

4. PCHE. Sixteen hours of graduate level work may be taken at PCHE member schools and may be included in the 108 M.Div. hours. Twelve hours may be included in the 72 M.A. hours. These credits must be approved by the Dean of the Faculty. Registration and payment will be handled according to PCHE procedures for cross-registration at the graduate level. PCHE courses will be recorded with the grades given by host institution (A or B). Grades lower than B will not receive academic credit at Pittsburgh Seminary.

For complete information regarding student responsibilities and pertinent regulations, consult the "Academic Principles and Procedures for M.Div., M.A., and S.T.M. Degrees."

Faculty Advisory System

All incoming Master of Divinity students are assigned advisors, selected by the Dean, normally from among faculty teaching first year courses. Newly enrolling students will be encouraged to contact their advisors during the opening orientation in the fall, and the advisors will be expected to make themselves available for such contacts. An advisor's signature is not required for class registration. Contact with the advisor is the student's responsibility and may be established according to the need of the student. This advisory system applies only to first year Master of Divinity students. In the assignment of advisors, the requests of students for specific professors will be given preferential consideration, but ordinarily no professor will be assigned more than six students.

The Director of Master of Arts Studies has the responsibility for counseling all Master of Arts students in the selection of courses in order to insure a suitable variety of courses.



Course Descriptions

- 42 Studies in Bible
- 42 Required Courses
- 44 Old Testament
- 47 New Testament
- 49 Studies in Church History
- 49 Required Courses
- 50 Electives
- 50 Studies in Theology
- 51 Required Courses
- 51 Electives
- 54 Studies in Church and Ministry
- 54 Required Courses
- 55 Elective
- 55 Ministry
- 55 Church and Society
- 56 Ethics
- 59 Sociology of Religion
- 60 Education
- 62 Pastoral Care
- 63 Homiletics
- 65 Worship and Church Music
- 66 Evangelism and Mission
- 67 Administration



Course Descriptions

All courses are for three academic credits unless otherwise noted.

Studies in Bible

"Thy word is a lamp to my feet and a light to my path" (Psalm 119:105). The word of God in Scripture nourishes and regulates Christian faith and action, it lays the cornerstone for every aspect of the Church's ministry to the world, and it sets norms for the structures of Christian theology. A rediscovery of the Bible has provided the impetus for every forward movement in the history of the Church. At the end of the twentieth century, when alienation of individuals, races, classes and nations threatens to tear the world apart, when the issue of authority continues to be a problem, a new and careful look at the sources of our common faith is imperative.

The intention of the courses offered is to engage students in Old and New Testament research in such a way that they may learn the methods of study, acquire the basic tools and skills necessary to undertake ministry, and constantly relate their own study of the Scriptures to all facets of the Christian life.

During the first two years of work in the M.Div. program students will survey the literature of the Old and New Testaments as well as explore the settings and influences of the biblical world by means of three core courses, i.e. Interpreting the Bible, and one introduction in each Testament (OT01 or OT02, and NT01 or NT02). The curriculum also calls for serious consideration of the Bible in terms of study in the original languages. Therefore, Hebrew or Greek is required for two terms in the junior year and is immediately followed by a third-term exegetical course in the corresponding Testament. A similar sequence in the other language can be elected in the second or third year. As for further elective opportunities, there are

advanced exegetical offerings along with courses in the areas of the intertestamental period, archaeology, Near Eastern languages, biblical theology and ethics, hermeneutics, critical studies, etc.

New discoveries which directly affect our understandings of the Bible continue to be announced with startling frequency. Pittsburgh Seminary has a rich heritage of excellence in the area of biblical studies and we are determined to enable and inspire future generations of Christian leaders to join in the exciting venture of these pursuits.

Required Courses in Bible

BI01 Interpreting the Bible

The Bible is the foundation and touchstone of our Christian faith and tradition. The Bible is also a collection of books, compiled over a long period of time, written in ancient languages and reflecting long dead and distant cultures. How do we go about understanding it, and explaining it to others? This course will introduce students to their own presuppositions and to the ways in which the Church has interpreted the Bible, and offer the tools to begin the task. It will discuss the formation of the individual Books and their inclusion into the Canon of Holy Scripture, the problem of the Bible as Word of God in the words of humans, the problem of historical statements and theological affirmations, the question of continuity and discontinuity, and the contribution which the Bible makes to the task of theology.

Term I, 1983-84 Mr. Hare and
Mr. von Waldow
1984-85 Mr. Hare and
Mr. von Waldow

OT01 Historical Books of the Old Testament

An introduction to the historical books of the Old Testament, intended to acquaint students with the basic methodologies of

Old Testament research and the present state of Old Testament studies.

Term II, 1983-84 Mr. Gowan
1984-85 Mr. Jackson

OT02 Prophets and Psalms

The nature of prophecy in ancient Israel, and its background in the cultures of the ancient Near East. Special attention is given to the genres of prophetic oracles and the methodologies which may be employed for their interpretation. The message of the great eighth-century prophets, Amos, Hosea, Micah, and Isaiah of Jerusalem stand at the heart of the course. The world of Jeremiah, Deutero-Isaiah and Ezekiel is explored. An introduction to the Psalms, as the product of Israel's cultic life, concludes the course. The aim of the whole is to enable the student to begin exegesis with a firm grasp of the fundamentals.

Term III, 1983-84 Mr. von Waldow
1984-85 Mr. Gowan

NT01 Gospels, General Epistles, and Revelation

The principal emphasis of this course is on the four Gospels and the methods employed in their critical study (literary, form, and redaction criticism). General Epistles, Revelation, and matters of text and canon are examined briefly.

Term II, 1983-84 Mr. Mauser
1984-85 Mr. Kelley

NT02 Acts, Pauline Epistles, and Hebrews

The messages of Acts, the Pauline epistles, and Hebrews are examined in the light of their historical context and literary structure. Special emphasis is placed on the life and thought of Paul.

Term III, 1983-84 Mr. Hare
1984-85 Mr. Hare

OT03 Hebrew

A course designed to lead to an appreciation and competent use of Hebrew as one of the languages of biblical revelation. Instruction is in small, graded sections so that a maximum of individual attention and achievement is possible. Two sections will follow the inductive method, working directly with selected texts of the Hebrew Bible. One section will employ the more traditional approach, using

a grammar as the basic tool of instruction. Students may elect either approach.

Term I, Staff

OT04 Hebrew

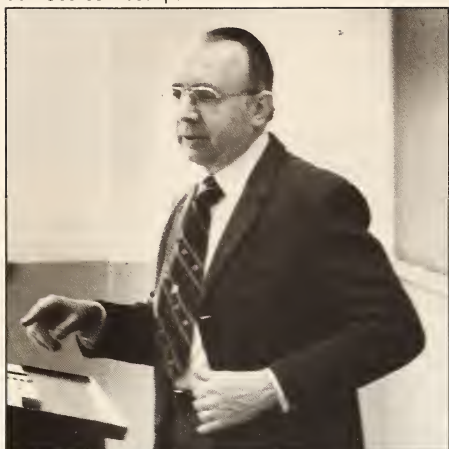
A continuation of OT03.

Term II, Staff

OT05 Old Testament Exegesis

Each of the language sections in Hebrew moves to the exegesis segment of the sequence. Individual professors indicate to students whether a book or particular passages will be exegeted. The purpose of this course is two-fold: 1) Introduction to exegetical method: moving from grammar and syntax to the application of critical methods and the use of reference materials in order to arrive at conclusions concerning the original and present meaning of a text;





Donald Gowan

2) Continuation of the Hebrew language sequence.

Term III, Staff

NT03 New Testament Greek

A course designed to lead to a competent use of Greek as one of the languages of biblical revelation. From the outset the student learns inductively to read from the Greek New Testament, and unique study aids prepared by the Staff are used. Instruction is in small, graded sections. Students who have previously studied Greek will be assigned to special sections.

Term I, Staff

NT04 New Testament Greek

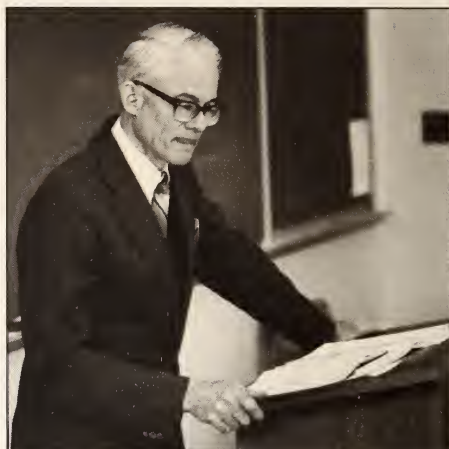
Continuation of NT03, teaching by the inductive method.

Term II, Staff

NT05 New Testament Exegesis

Each of the language sections in Greek moves to the exegesis segment of the sequence. Individual professors indicate to students whether a book or particular passages will be exegeted. The purpose of this course is two-fold: 1) Introduction to methodology of exegesis, such as problems and limitations of an English translation; source strata for selected passages which will be chosen by the professor for critical problems, structure analysis, historical background of sources and text; intent; introduction to the theology of the particular book; 2) Continuation of the Greek language sequence.

Term III, Staff



Douglas Hare

Old Testament

Required Courses in Old Testament

OT01 Historical Books of the Old Testament

OT02 Prophets and Psalms

OT03 Hebrew

OT04 Hebrew

OT05 Old Testament Exegesis

Elective Courses in Old Testament

OT14 Deutero-Isaiah

The purpose of this course is two-fold:

- 1) Introduction to methodology of exegesis, such as problems and limitations of an English translation, form critical problems, structure analysis, historical background of the book of Deutero-Isaiah, intent;
- 2) Introduction to the theology of Exile. In particular, the expectation of salvation against the background of 587 B.C., Old Testament eschatology.

Term I, 1984-85 Mr. Jackson

(Ph.D. course, by invitation only)

OT15 Amos

A study of the book of Amos: its major emphasis; the place of the prophet in Israel's culture; and the significance of the message of Amos for our situation.

Mr. Jackson



Nancy Lapp

OT19 Ruth, Jonah & Esther (Exegesis)

A study of the art of story-telling in the Hebrew language, making use of the methods of form and rhetorical criticism in order to contribute to an appreciation of these books as literature in addition to a reconsideration of their theological significance.

Mr. Gowan

OT26 The Beginnings of the History of Israel

A study of the historical question: In what sociological entity did Israel enter the scene of ancient Near Eastern History? The focus is on the historical background of the traditions of Israel in Egypt, the Patriarchs, the Sinai, and the occupation of the land. These considerations lead to the discussion of the theological question: why does the Old Testament tradition describe the beginning of the history of the chosen people differently from the actual course of events?

Mr. von Waldow

OT28 Studies in Biblical Archaeology

Specialization in a particular period or aspect of archaeology as it relates to biblical studies is offered every third year as a supplement or alternative to OT29. Possible topics are: "The Iron Age or the Period of the Israelite Monarchy in Palestine," "Archaeology in the New Testament," "The Pottery of Palestine as a Chronological and Cultural Indicator."

Term III, 1983-84 Ms. Lapp

OT29 Archaeology of Palestine

An introduction to archaeology's contribu-



Jared Jackson

tion to biblical studies, how it has increased our understanding of biblical times, thrown light on biblical texts, and advanced our knowledge of biblical history; a survey of the finds of archaeology in Palestine from the earliest times through the New Testament period.

Term III, 1984-85 Ms. Lapp

OT30 Ancient Israel and Egypt

The influence of the experience of slave life in Egypt upon the tradition of Israel's story, and of the continued contact between Egypt and Israel after the entrance of Israel into Canaan, and into the Exilic age and after. This will involve a study of the forms of Egyptian literature and a comparison and contrast with the genres of the Old Testament. Hebrew not required.

Mr. Jackson

OT31 Judaism from the Exile to the Birth of the Church

A survey of the history, life, and faith of the Jewish people, covering the postexile parts of the Old Testament and the literature of the Intertestamental Period. Deals with life-styles, institutions, literature, and theology as well as the history of the period.

Term II, 1984-85 Mr. Gowan



Eberhard von Waldow

OT32 Ezekiel

This course will interpret the theology of the book of Ezekiel against the background of the fall of Jerusalem in 587 B.C. and the beginnings of the experience of exile in Babylonia. Knowledge of Hebrew will not be required, but assistance will be given in working with the Hebrew text for those who wish to take it as an exegetical course.

Term III, 1983-84 Mr. Gowan

OT33 Prophet-Priest-Wise Man: A Study in Biblical Ministries

Intended to provide a biblical basis for evaluating various types of ministry in the modern church by examining the work of those who were recognized to be God's ministers in the Old Testament.

Mr. Gowan

OT36 Jeremiah

The first part of the course uses the book of Jeremiah to demonstrate the development from the original oral pronouncement of prophetic words to prophetic books as we have them today in the canon. The second part deals with the original theology of the prophet Jeremiah and its interpretation by a later generation which produced the prose sections in the book of Jeremiah. Prerequisite: Hebrew (OT03 and OT04).

Mr. von Waldow

OT37 Worship and Psalms

Seminar on Israel's songs and the Christian use of the Psalter in corporate worship. Two-track: students with some knowledge of Hebrew will be helped in exegesis; others

will be expected to do wider reading for their interpretation of the Psalms.

Mr. Jackson

OT38 Eschatology of the Old Testament

The Old Testament view of the future will be explored, beginning with its broadest sense as the fulfillment of God's promises, but concentrating on the expectation of radical changes in humanity, society and nature to occur "in that day." The contributions of Old Testament thought to later Jewish and Christian eschatology and relationships with modern future hopes will be emphasized.

Mr. Gowan

OT39 Worship in Israel

The essence of worship in Israel and the basic theological ideas reflected in the major annual feasts and some typical cultic activities; the importance of the Israelite cultic personnel, such as priests, Levites, and prophets.

Mr. von Waldow

OT40 Hebrew Reading

Supervised reading of selected Old Testament passages. One credit.

Offered each term, Staff

OT42 Faith and Culture in the Ancient Near East

Ways in which different religious faiths of the ancient world dealt with the problem of conflicting cultures. The course will offer a study of selected texts bearing upon the attitudes a faith may have toward other



Robert Kelley

faiths: tolerance and exclusivity, internationalism and xenophobia, proselytism and universalism. Various theologies consistent with these attitudes will be examined: deity as "jealous" or tolerant, angry or benign, tribal or universal. Illustrative documents will be chosen from the iconography and literature of the cultures which surrounded Israel as well as from Israel's own literature. Mr. Jackson

OT45 Old Testament Ethics

The course deals with the ethical implications of the faith of the Old Testament people. Points of discussion are: the authority behind the ethical imperative, the motivation of ethical behavior, the sociological and cultural setting of ethical precepts. In terms of Old Testament literature the course is based on the law tradition and prophetic writings.

Mr. von Waldow

OT50 Themes of Old Testament Theology

Some basic Old Testament theological concepts which became characteristic of Christian theology are investigated such as: authority of God, revelation, history, creation, the individual and the community. Included are basic aspects of Old Testament ethics, worship and the difference between Christian and Jewish interpretation.

Term I, 1984-85 Mr. von Waldow

Additional Language Instruction

Courses in Aramaic, Egyptian and Ugaritic are available upon request.

New Testament

Required Courses in New Testament

- NT01 Gospels, General Epistles, and Revelation
- NT02 Acts, Pauline Epistles, and Hebrews
- NT03 New Testament Greek
- NT04 New Testament Greek
- NT05 New Testament Exegesis

Elective Courses in New Testament

NT12 Christianity According to Matthew

An examination of the theology of the First Gospel in the light of the historical background, employing redaction criticism as a major exegetical tool.

Term I, 1983-84 Mr. Hare

NT14 Parables in Luke

An exegetical study of the parables of Jesus found in the all-important central section of the Third Gospel (chapters 10-18).

Mr. Kelley

NT15 Gospel of John

The entire Gospel examined with some exegetical detail but with emphasis on the theological dimensions of the book. Some attention is given to the large secondary literature, but the Greek text is the primary resource.

Staff

NT16 Interpreting the Parables

The history of parable exegesis will be traced. Current trends in parable interpretation will be noted. Specific parables will be studied.

Term I, 1984-85 Mr. Kelley

NT17 Exegesis of I Corinthians

An exegetically oriented survey of the entire epistle with detailed study of selected parts. The range of insights into the life of the early church and the variety of theological problems in this letter make it an excellent source from which to learn the task of interpreting the Greek New Testament.

Staff

NT19 Philippians

An advanced exegetical course dealing with Paul's methodology and theology in relation to his favorite congregation among the young churches.

Mr. Kelley

NT20 The Old Testament in the New: The Epistle to the Hebrews

The Epistle to the Hebrews appears to be an exegetical meditation on a series of significant Old Testament texts. This course examines the hermeneutic of the epistle, paying special attention to the interplay between doctrinal statement and ethical exhortation.

Mr. Hare

NT21 I Peter

An exegetical course on the basis of the Greek text of I Peter. Special emphasis is laid on the situation in which the epistle was written and on its relation to other major books in the New Testament.

Mr. Mauser

NT22 Paul's Letter to the Romans

This exegetical seminar will examine the major theological and paraenetic themes of Romans in relation to Paul's understanding of the place of Israel in God's plan.

Mr. Mauser

NT26 Eschatology in the New Testament

The New Testament materials are studied with particular emphasis on Mark 13, Paul's Thessalonian letters, and the Revelation. The focus is on biblical theology based on sound

exegesis. Appropriate reading in the twentieth-century literature on the subject is assigned.

Staff

NT29 Crises in the History of the Early Church

Selected texts from the New Testament and from extracanonical sources are studied in the investigation of three crises experienced by the early Church: 1) the tension between Jewish and gentile Christians and the emergence of the Ebionite movement, 2) the threat of a Gnostic takeover, 3) the assault of charismatic enthusiasm upon the traditional piety inherited from the synagogue.

Mr. Hare

NT31 Practical Use of the New Testament: Mark

An interpretation course examining the "First" gospel produced as a result of the life and ministry of Jesus and featuring its continuing significance for Christian faith and practice.

Mr. Kelley

NT32 Practical Use of the New Testament: Luke

An investigation of the major emphases and patterns in the "ecumenical" gospel. Particular attention will be devoted to the didactic values in the central section of Luke, chapters 10-18.

Term III, 1984-85 Mr. Kelley

NT35 Practical Use of the New Testament: Acts

An interpretation course examining the faith and life of the early church as reflected in the "bridge" document of the New Testament corpus, the book of Acts.

Mr. Kelley

NT37 Biblical Themes I: God & the Gods in the Old Testament

The nature of the biblical God in comparison with and contrast to the gods of the ancient Near East. This is the first part of a sequence to be continued with a course on the same subject in the New Testament.

Mr. Mauser

NT38 Biblical Themes II: God & the Gods in the New Testament

The nature of the biblical God in comparison with and contrast to Hellenistic deities

in the New Testament period. This is the New Testament part of a sequence on the nature of the biblical God.

Mr. Mauser

NT40 Greek Reading

Supervised reading of selected New Testament or Septuagint passages. One credit.

Offered each term, Staff

NT41 Advanced Greek Grammar

This course aims to give students a systematic grasp of Greek by combining the study of a grammar book with further reading in the New Testament text itself.

Mr. Kelley

NT50 Themes of New Testament Theology

A study of selected major themes of the New Testament which are of crucial importance to the New Testament Theology as a whole. Hermeneutical questions will be stressed.

Mr. Mauser

NT53 Aspects of Paul's Theology

A number of pervasive aspects of Paul's theology, such as eschatology, faith and law, justification and reconciliation, are dealt with. Stress is laid on the Jewish background of Paul's thought and on the nature of the opposition which he had to face.

Mr. Mauser

Studies in Church History

Our aim in teaching Church history is to help the student to understand the history of the Church and its thought in the context of the twentieth century. The study of history is the study of roots, whether we deal with the history of a nation, a race or an idea. Christianity is firmly grounded in history. Its story is the account of the effect which the events of Christian history have had in human society. This involves both the history of doctrine as the Church's attempt to understand the significance of the biblical revelation, and the history of the Church itself as the attempt of Christians to live in response to those events.

We recognize two kinds of interaction that are important for our understanding of the Church today. First, we recognize that there has always been a dialogue between

the Church and the society within which it is placed. Secondly, there is an integral relationship between the doctrine that the Church professes and the forms that it takes as a human community. All the courses offered recognize these two kinds of continuing interaction.

For an adequate grasp of the Church's history the student will need to understand that history in broad outline, and then to deepen that study by examining particular periods or problems in more detail. To this end, the history faculty offers within the core curriculum introductory courses, which survey the history of the Church from the sub-apostolic age to the post-reformation era. Further courses at an advanced level in both institutional Church history and the history of doctrine are offered regularly.

Students who enter the Seminary with a rich background in historical studies may be permitted to waive introductory courses and move directly to more specialized study.

Required Courses in Church History

CH01 Historical Studies I

This course deals with the background and development of the Christian Church, its life and thought, from the Sub-apostolic Age through the Middle Ages (c. A.D. 100-1500).

Term II—1983-84 Mr. Partee
1984-85 Mr. Partee

CH02 Historical Studies II

A survey of the Renaissance, the Reformations of the Sixteenth Century, and their results (c. A.D. 1350-1650).

Term III—1983-84 Mr. Partee
1984-85 Mr. Partee

HT01 Introduction to Modern Religious Thought

The course is designed to acquaint students with major types of Western religious thought which have appeared since the 17th century. These interpretations of faith will be viewed in their historical contexts of movements and events. They will also be studied in order to identify current and perennial theological problems and alternative ways of doing theology. Students will thereby also be introduced to systematic

theological thinking, to questions of what theology is, why it is done, and what are the main issues in theological methodology.

Term I—1983-84 Mr. Kehm
1984-85 Ms. Suchocki

Elective Courses in Church History

CH17 Calvin's Institutes

An in-depth study of the magisterial work of the man whom Melancthon called "the theologian." Special attention will be devoted to its development, architectonic, and misunderstanding.

Term III, 1984-85 Mr. Partee

CH28 Reformed Symbolics: The Creeds of Christendom

This course will study the historical development and content of selected creeds and confessions of the Church with especial attention to the themes of Reformed consensus.

Term I, 1983-84 Mr. Partee

CH29 The Four Reformations of the 16th Century

This course considers the Catholic, Lutheran, Calvinian and Radical Reformations of the 16th Century.

Mr. Partee

CH30 Calvin and Plato

The historical relation between theology and philosophy is considered by studying the work of these two great thinkers.

Mr. Partee

CH34 A Biographical History of the Reformation

This course approaches the thought of Reformation figures through the events of their lives. Students will be expected to become sensitive to and appreciative of the relation between theology and life by concentrating on life in the 16th century.

Mr. Partee

CH40 Contemporary Eastern Christianity

This course is concerned with the various ancient churches of the East (Russian, Greek, Coptic, Armenian, etc.) and their respective involvement in theology, culture, society and political power.

Mr. Calian

CH41 Rise of Modern Paganism

The enlightenment of the 18th century may be regarded as the major break between the old and new worlds. This course considers the scientific, historical, and philosophical developments which produced the modern era.

Mr. Partee

CH42 History of Methodism

This course is designed to assist United Methodist students in understanding their denominational heritage within the context of historic Christianity—the life and times of John Wesley, early English Methodism and American Methodism to the present, history of Black Methodists, the Evangelical United Brethren Church and the formation of The United Methodist Church. Required of United Methodist students for ordination.

Term III, 1983-84 Mr. Tutwiler

NT29 Crises in the History of the Early Church

TH39 Presbyterian Confessions

Studies in Theology

Systematic theology is the study of the meaning and implications of the Christian Faith as present in the doctrinal formulations of the historic and contemporary witness of the Church. Based in the normative authority of the biblical writings as they inform the Gospel of Jesus Christ, systematic theology attempts to explicate rationally and structure in a consistent interrelationship the thematic content of the Word of God in Scripture. The Church has always recognized this task as crucial to its ministry of proclamation and reconciliation. Systematic theology studies those significant thinkers of the past and present whose service as theologians the Church has embraced. Yet it takes seriously the world in which we ourselves must now serve. The final aim of the study of systematic theology is the ability to engage in independent and responsible theological thinking within the practice of ministry. To meet this challenge, the great theologians of the past are read not only to familiarize ourselves with this rich heritage, but to learn how doctrinal formulations have resulted from the way in which particular theologians structured their systems. Pursuant to this task, systematic theology



Charles Partee

attends 1) to the investigation of problems of theological method, and 2) to basic questions such as the foundation and source of authority, the reference and function of theological language, the interaction of freedom and determinism, and 3) to thematic issues of contemporary life as these focus theological concerns particularly relevant to ministry within the American cultural milieu.

The curriculum requires one course in historical theology, two courses in systematic theology and one elective. The required courses cover, respectively, Christology and Soteriology, and the Church and the Sacraments. Electives are available in the work of individual theologians, in specific areas of doctrine, in contemporary "schools" of theological method (Process, Liberation), and in the history and development of theology in the 19th and 20th centuries. Finally, an interdisciplinary colloquium in the constructive organization of theological themes in a personal statement of faith is required for all senior students (Credo).



George Kehm

Required Courses in Systematic Theology

HT01 Introduction to Modern Religious Thought

TH02 Christology

Problems posed for systematic thinking by Christian beliefs and doctrinal formulations concerning salvation and the significance of Jesus Christ.

Term II, 1983-84 Mr. Kehm
1984-85 Mr. Wiest

TH03 Church & Sacraments

A study of the Doctrine of the Church and Sacraments, focusing on the relation of individual faith to communal religious experience, on the purpose of the Church in the world, on the process of religious formation and transformation (justification and sanctification) within the fellowship of the Church, and the distinctive nature of the Church as new Humanity and Body of Christ. Readings in Reformation, Post-Reformation and contemporary theology; lectures on issues and Pre-Reformation theology.

Term I, 1983-84 Mr. Wiest
1984-85 Mr. Kehm

Elective Courses in Systematic Theology

TH12 The Doctrine of God I

This course takes up the question of the "nature" of God; the divine "essence" common to the persons of the Trinity. The answers given by classical Thomistic and Calvinistic Theology will be examined, as

well as the criticisms and counter-proposals made by such theologians as Schleiermacher, Barth, Tillich, Cobb, Kaufmann, and Daly. Prerequisite: TH01.

Term II, 1984-85 Mr. Kehm

TH13 The Doctrine of God II

This course takes up the question of the "attributes" of God. It will explore in detail what is meant by the unity, power, freedom, wisdom, love, holiness, righteousness, eternity, etc. of God. Special attention will be given to the differences in meaning that emerge in the neo-orthodox, process, feminist, and other revisionist concepts of God. Prerequisite: TH01.

Term III, 1984-85 Mr. Kehm

TH14 Process Theology

This course is an investigation into the theological implications of process philosophy, particularly as these implications have been developed by Charles Hartshorne and John B. Cobb, Jr.

Ms. Suchocki

TH15 The Doctrine of the Trinity

A seminar to investigate the chief forms of the doctrine of the Trinity in Eastern and Western theology. Modern theological and philosophical criticisms of the doctrine and the constructive efforts of contemporary theologians in the face of these criticisms will be examined.

Term III, 1983-84 Mr. Kehm

TH16 Phenomenology and Theology

Introduction to phenomenological method as developed by Husserl, Heidegger, Schutz and Merleau-Ponty. Examination of attempts to apply this approach to Christian Theology in order to uncover the realities referred to by terms such as "revelation," "sin," "redemption," "redemptive community," and the "presence" of "God."

Mr. Kehm

TH17 A Theology of Nature

Attitudes toward the natural environment in the culture and in theology: the place of humanity in nature; God in nature; nature, evil and redemption.

Mr. Wiest

TH18 Revelation and Scripture

Beneath the problem of biblical authority lies the problem of what is meant by

"revelation." Traditional concepts of revelation have undergone radical criticism at the hands of modern biblical scholarship and systematic theology. The prevailing unclarity about the idea of revelation makes this an opportune time for a fresh attempt to clarify and refine Christianity's claim to be based on revelation. Such a study should provide the proper basis and essential clues for developing a Christian doctrine of "Holy Scripture." Prerequisite: TH01.

Term I, 1984-85 Mr. Kehm

TH20 Major Christian Theologians: Paul Tillich

A study of Tillich's approach to systematic theology with an emphasis on both his method and the content of his thought. The course will focus on the way in which Tillich presents traditional Christian doctrines.

Mr. Wiest

TH23 Critical Theology in Contemporary Catholicism

Studies in three major Catholic theologians: Karl Rahner, Hans Kung and David Tracy. Particular emphasis will be given to the grounds for Protestant/Catholic dialogue.

Ms. Suchocki

TH27 Liberation Theology

A study of the twentieth-century emphasis on theology as praxis as developed by feminists, blacks, and Third World theologians.

Ms. Suchocki

TH28 Human Evil and Redemption

A study of the genesis and forms of expression of what has been called "sin" with a corresponding analysis of how the biblical symbols of God's redemptive activity in the death and resurrection of Jesus mediate the power to transcend the dynamics that perpetuate sin.

Term I, 1983-84 Mr. Kehm

TH29 God and Evil

An inquiry into the ways in which the interpretation of evil has affected the understanding of God and of redemption. Study includes both classical and modern theologians. Major attention is given to the formulation of a contemporary understanding of evil, and its implications for a doctrine of God.

Term II, 1984-85 Ms. Suchocki

TH31 Theology from a Feminist Perspective

We will examine 1) the symbolism of "woman" as it has been operative in western religious history; 2) the relationship between the symbol and the place of women in the church; 3) feminist theological reactions (rejection, revision, appropriation) to the symbolism.

Ms. Suchocki

TH32 Christian Encounter with World Religions

A focus upon the issue of religious pluralism through 1) introducing the student to a major non-Christian religion (Buddhism) and 2) studying various contemporary Christian responses to pluralism, with particular reference to Buddhism.

Ms. Suchocki

TH33 Twentieth Century Eschatology

The course will focus on: 1) issues of eschatology; 2) twentieth century responses to these issues (Pannenberg, theologies of hope, liberation theology, Teilhard de Chardin); 3) development of a process eschatology based on the work of Alfred North Whitehead.

Ms. Suchocki

TH34 Mystical Theology

The study will begin with consideration of Evelyn Underhill's analysis of mystic experience, and then trace the theological experience through four major figures in Christian history: Pseudo-Dionysius, Meister Eckhardt, Teresa of Avila and Teilhard de Chardin.

Ms. Suchocki

TH36 The Ethics of Karl Barth

A study of the development of Barth's ethics, from his early "liberal" period, through his "dialectical" period, to the *Church Dogmatics*. Special attention will be given to his method of relating theology to ethics, and to his attempts to apply his theological ethics to political questions. Recent controversies over Barth's "socialism" will be examined.

Mr. Kehm

TH38 The Reformed Tradition: Its Past, Present and Future

The Reformed tradition has not been a monolithic "Calvinistic system," defended by some, attacked by others, maintaining its

integrity and vitality through keeping intact certain essential doctrines. Some have taken the opposite view. But modern hermeneutical theory as well as studies in the history of tradition in various Christian churches offer more accurate and more useful ways of interpreting the "trajectory" of the Reformed tradition. This course will investigate the origins of the Reformed tradition in the sixteenth century (especially Calvin, Zwingli and Bullinger); its classical confessional expressions (up to the Synod of Dort and the Westminster Confession); the "creative" re-interpretations attempted by various theologians in the 19th century (Schleiermacher, MacLeod Campbell, Charles Hodge, B.B. Warfield, James Orr, Briggs and Schaff); and the history of Presbyterian creedal revisions in the USA down to the Confession of 1967. Theological issues in the current wave of "evangelical" attacks upon the UPCUSA will be discussed.

Term II, 1983-84 Mr. Kehm

TH39 Presbyterian Confessions

An examination of the Book of Confessions of the Presbyterian Church and related materials, with particular attention to what it means to be an active member in the Reformed tradition in contemporary society.

Term III, 1984-85 Mr. Calian

TH49 Wesleyan Doctrine

Examination of the theology of John Wesley through study and discussion of selected primary sources in the context of his life situations and in light of representative interpreters. Required of United Methodist students for ordination.

Mr. Tutwiler

TH50 God and Some Philosophers

Study of selected readings in Platonism and Aristotelianism, and in modern idealism and empiricism, with attention directed to: 1) the interpretations of religion found in these philosophies, 2) some of the ways in which they have affected theological thought, and 3) such inferences as may be drawn from this material concerning the whole problem of the relation of philosophy to theology.

Mr. Wiest

CH40 Contemporary Eastern Christianity

Studies in Church and Ministry

The purpose of study in the Church and Ministry field is to bring theory to bear upon the practice of Christian faith. Ministry means service with and for others. Students and professors in this area inquire into how Christian theory and practice can be united in ministry to the church and through the church to the world. Consequently, the Church and Ministry field is engaged in the critical study of the professional ministry, the institutional church, and contemporary society so that students may be adequately prepared for future ministry.

Ministry by both professional and lay persons in the church requires knowledge and skills pertinent to social strategies, life styles, language patterns, counseling techniques, educational models, and administrative systems appropriate to the Gospel in today's world. To this end a wide variety of courses are offered in ministry, Church and society, ethics, sociology of religion, education, pastoral care, homiletics, worship and church music, evangelism and missions, and administration.

In other areas of study as well there will be an emphasis on the social context of ministry. For example, professors of systematic theology give attention to the social dimensions of Christian faith as examined by liberation theology. There are biblical courses which stress the social milieu of ancient Israel and the application of biblical ethics to modern society. Courses dealing with moral education and women in society are offered regularly. Special interest in business values undergirds the seminary's commitment to providing leadership in this area for the business community of Pittsburgh, the third largest corporate headquarters community in the USA. The seminary's urban setting provides an outstanding locus for the study of church, society, and ethical concerns.

Required Courses in Church and Ministry

MS01 Introduction to Ministry

This team-taught course will introduce students to the concept of ministry, its biblical and theological basis, the problems faced by ministers in role definition vis-a-vis the varying expectations of church members, the function of the various theological disciplines in preparation for effective ministry, and the place of the student's faith formation in integrating the education experiences at the seminary.

Term I, 1983-84 Mr. Calian and Staff
1984-85 Mr. Calian and Staff

PD01 Credo

The purpose of this colloquium is to assist students to work through the main questions in the traditional loci of Christian doctrine, drawing upon their accumulated knowledge of Scripture, historical and systematic theology, and their own tradition, in order to enable them to formulate their own theological position in a comprehensive, well-grounded way.

Term II, 1983-84 Mr. Wiest and Staff
1984-85 Mr. Kehm and Staff

PD02 Faith Foundation

This colloquium seeks to help students become self-conscious about the processes by which selfhood matures with special reference to faith as a formative aspect of selfhood. The students' theological views, combined with socio-psychological material, form the basis of the conceptual material. The view of faith of certain theologians and in classics on spiritual formation is investigated.

Term III, 1983-84 Staff
1984-85 Staff

CS01 Church and Society: Local

In the first term emphasis is given to the contribution sociological methods can make to understanding religious life in its varied forms. Particular attention is given to the *urban situation* in which most Americans live, using Pittsburgh as a model for studying the dynamics of urban life. Specific attention is given to the historic roles of church, ethnic, and theological traditions in contributing to the unique character of this urban community. Such study provides a

pattern by which any community may be studied to discern the relation of religious to general social dynamics.

Term I, 1983-84 Mr. Stone
1984-85 Mr. Stone

CS03 Church and Society: Global

The global context of the church is examined through a study of political and international dimensions of church life. The interrelatedness of national and international issues—population, food, militarism, energy, economics, repression, social justice—demonstrates the larger context within which Christian ministry is carried on, whether in the affluent or Third World countries.

Term I, 1983-84 Mr. Castillo
1984-85 Mr. Castillo

ET01 Introduction to Ethics

An introduction to the theological and philosophical issues in contemporary Christian social thought. Focus on the ethics of the church as a social institution and Christian political theology.

Term III, 1983-84 Mr. Stone
1984-85 Mr. Wiest

PS01 Pastoral Studies: Education

In this segment of the Pastoral Studies sequence students are engaged in studying the many aspects and possibilities of education programming in churches. A general view of educational philosophy and methodology, and their relation to theological, biblical, and historical studies, provides a basis for evaluating major denominational patterns and curricular materials. Correlation with educational responsibilities in field work, particularly relative to youth ministries, adds focus to each student's development of his or her own philosophy of education and requisite skills.

Term I, 1983-84 Ms. Likins
1984-85 Ms. Likins

PS02 Pastoral Studies: Pastoral Care

Concurrent field experience provides a basis for study of pastoral care. In these seminars students are helped to understand the definition of pastoral care in the history and theology of the church in terms of the identity of the minister. Brief consideration is given to theories of the development of persons and how this development results in

expectations of pastoral care. Reporting on and discussion of experiences arising from students' field placements are used in developing skills useful to ministering to the needs of persons in each situation.

Term II, 1983-84 Staff
1984-85 Staff

PS03 Pastoral Studies: Homiletics

The third-term seminar groups in the Pastoral Studies course provide an introduction to homiletics as a responsibility of ministers. Attention is given to the exegetical bases of preaching, to problems of hermeneutics and authority, and to such rhetorical considerations as sermon construction, style and audience. Each student prepares and presents sermons, and the seminar groups engage in the critique of these sermons.

Term III, 1983-84 Mr. Ezzell and Mr. Oman
1984-85 Mr. Oman

Ministry

Required Courses in Ministry

MS01 Introduction to Ministry

PD01 Credo

PD02 Faith Formation

Elective Course in Ministry

PD03 Professional and Ministerial Leadership

This colloquium focuses attention upon professional aspects of ministerial responsibilities. The work of the term assumes a holistic perspective by giving an opportunity for reflection on the resources each student now brings to the interrelation of the various ministerial functions. Because ministry is always in a particular setting and in terms of one's appraisal of that situation, responsible decisions require self-consciousness in diagnosis and evaluation of various situations. This course is required for all students who are not eligible for MS01, Introduction to Ministry.

Term II, 1984-85 Mr. Oman



Harjie Likins

Church and Society

Required Courses in Church and Society

- CS01 Church and Society: Local**
CS03 Church and Society: Global

Elective Courses in Church and Society

CS10 Women in Church and Society

The scope of the course includes the feminist positions; the conditions extant within society which brought about the contemporary liberation movement and the extent to which it influences church women. History of the church's attitudes towards women past and present. Special attention is given to the needs of women in ministry and to the ideational and political stance(s) which inform them. Exploration of biblical and theological themes in relation to women's emerging leadership role in ecclesiastical institutions. Techniques of consciousness-raising and preparation in ministry for the new attitudes of women.

Term II, 1983-84 Ms. Likins

CS12 Feminism and Small Group Process

The course assumes that the professional minister will engage in extensive work with both traditional and feminist women's groups. The existence and influence of such groups within the contemporary church will

be a focus of research. There will be an emphasis upon skills in small group leadership and the planning of effective educational programs.

Term III, 1983-84 Ms. Likins

Ethics

Required Course in Ethics

ET01 Introduction to Ethics

Elective Courses in Ethics

ET13 Human Sexuality

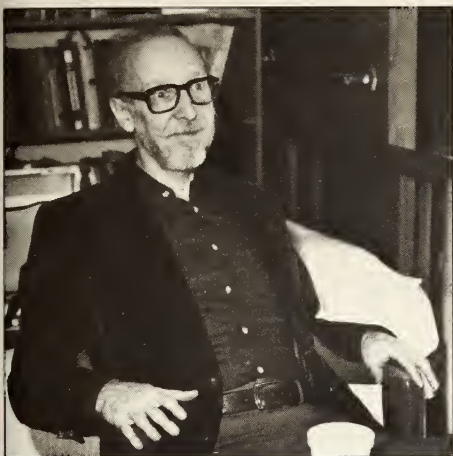
An inquiry into ethical questions raised by the current revolution in sexual attitudes and behavior. Consideration of such issues as pre-marital and extra-marital relations, marriage and divorce, alternative marriage patterns, understandings of male and female sexuality, treatments of sex in literature and public media.

Mr. Wiest

ET15 Readings in Contemporary Theological Ethics

Discussion of selected readings from contemporary Protestant and Roman Catholic ethicists, such as R. Niebuhr, K. Barth, E. Brunner, H.R. Niebuhr, P. Ramsey, P. Lehmann, D. Bonhoeffer, G. Winter, J. Gustafson, K. Rahner, B. Haering, J. Maritain, J.C. Murray.

Mr. Wiest



Walter Wiest

ET17 Law, Theology and Ethics

Reading and discussion of selected topics within the following areas: 1) comparisons and contrasts between jurisprudential and theological concepts and ways of thinking; relations between law, morality and religion; 2) ethical issues such as civil disobedience, punishment, laws regarding sexual behavior, censorship, problems in church-state relations, professional ethics. (Obtainable as Ph.D. course)

Term III, 1983-84 Mr. Wiest

**ET18 The Ethics and Theology of
H. Richard Niebuhr**

A consideration of the formative influences on the thought of H.R. Niebuhr, and an analysis of his major writings in ethics and theology.

Mr. Stone

**ET19 Concept of Freedom in Christian
Ethics**

An analysis of some of the meanings which "freedom" ("liberty") has in Christian theology and ethics, with comparison between these and other philosophical meanings (or theological) on the contemporary scene (e.g., in various liberation movements). Consideration will be given the traditional problems such as freedom vs. determinism, freedom and grace; and to the function of freedom as a normative concept in Christian ethics.

Mr. Wiest

**ET20 The Thought of Reinhold
Niebuhr**

A detailed examination of *The Nature and Destiny of Man* and the study of Reinhold Niebuhr's political and social writings.

Mr. Stone

**ET21 Christian Ethics in a Business
Ethos**

The study of Christian ethics as it relates to the business ethos of Pittsburgh and through Pittsburgh to the nation and the world.

Mr. Calian

ET22 Ethics of D. Bonhoeffer

A seminar devoted to reading and discussion of several of Bonhoeffer's books and of some secondary source material.

Term III, 1984-85 Mr. Wiest

**ET23 Social Teachings of the Christian
Churches**

Study of selected positions in the history of the churches' social teaching from the New Testament to the end of the nineteenth century. Focus on the issues of Christ and culture, church and state, the treatment of women, the Christian and war.

Mr. Stone



Ronald Stone

ET25 Moral Issues in International Politics

The perennial problems of Christian ethics and international politics; the theory of international politics; the moral issues raised by hunger and nuclear armaments, particular case studies in United States foreign policy.

Mr. Stone

ET30 Christianity in the Latin American Context: Ethical Issues

A critical analysis of recent developments within Christianity in Latin America. The emphasis will be on the ethical issues involved in the struggle for liberation; the taking of sides in situations of intense social conflict; the implications of Christian love to one's attitude towards the oppressed and the oppressors; and the church's attitude towards material possessions.

Term III, 1984-85 Mr. Castillo

ET32 Love and Justice

A seminar inquiry into the concepts and practice of the virtues of love and justice. Classical and contemporary sources will be examined with the social ethics of Paul Tillich, Reinhold Niebuhr and Martin Luther King, Jr., receiving special attention.

Mr. Stone

ET33 Christian Ethics and Technology

The pace of technological change remakes society and produces new ethical issues.

This course will consider the impact of technology in ethical issues and the role of Christian ethics in the debates over technological change with particular reference to



Gonzalo Castillo

issues raised by computers, space technology, weapons development, energy technologies, and the limits to growth debate.

Mr. Stone

ET34 The Social Ethics of Paul Tillich

A consideration of Paul Tillich as a social philosopher and activist. Study of his writings on culture, politics, ethics, religious socialism, *The Religious Situation*, *The Socialist Decision*, *Love, Power and Justice*, and *Political Expectations*. His Christian ethical thought will be analyzed in relationship to his biography, historical setting, and its contemporary and future relevance.

Mr. Stone

ET35 Seminar on Medical Ethics

This course will be taught with the help of a member or members of the medical profession. The class will consider, in ethical perspective, such issues as the social responsibilities of the medical profession; health care delivery and costs; patients' rights; abortion and sterilization, death and dying; transplantation and the use of scarce resources; genetics and genetic engineering; professional ethical codes; the relationship of ministers to medical professionals and of ministry to medical care.

Mr. Wiest



ET36 Christianity and Economic Systems

Seminar participants will examine the underlying assumptions found in capitalism, socialism and mixed economies involving these two systems. Basic questions of the course: What impact do economic systems have upon our understanding of the Christian message? What does the Gospel have to say to these economic systems? This course will be taught in cooperation with Professor Beeson, Administrator of the School of Business and Administration at Duquesne University.

Term III, 1983-84 Mr. Calian

ET37 The Ethics of Peacemaking

A seminar consideration of the religious quest for peace with emphases on world religions and peace, the Christian theology of peace, militarism, the nuclear weapons debate, social justice, and the current emphasis of the churches on peacemaking ministry.

Term II, 1983-84 Mr. Stone

ET38 Ethical Issues of Christian Presence in a Revolutionary Society

The seminar will focus on the ethical issues of liberation theology, the problem of violence, social change in Nicaragua, and Christian life in a society undergoing revolutionary change. Both social scientific and theological sources will be studied, and a variety of perspectives will be considered. The course serves both as a regular seminary elective in ethics and as orientation for a

study tour in winter by Pittsburgh Presbytery and the Seminary to Nicaragua.

Term II, 1983-84 Mr. Castillo and Mr. Stone

Sociology of Religion

Elective Courses in Sociology of Religion

SR10 Introduction to the Sociology of Religion

An inquiry into the nature, content and extension of the sociology of religion as a field of study within the social sciences. The student is made acquainted with the main theories on the role of religion in culture, personality and social structure, with reference to such authors as Durkheim, Weber, Malinowski, Freud and Marx.

Mr. Castillo

SR12 Christianity and the Social Conflict

An analysis of the role that Christianity has played in selected historical situations of intense social conflict, leading to a critique and the search for alternatives.

Term II, 1983-84 Mr. Castillo

SR13 The Latin American Context of Liberation Theology

The political, social and religious context of "liberation theology" in Latin America, with particular reference to Father Camilo Torres (the guerilla priest) and his impact on movements for radical change both inside and outside the churches.

Mr. Castillo



SR15 Christianity and the American Indians

The clash of two radically different worldviews and the consequences for the populations involved. A critical survey of Christian missionary activity among the indigenous populations of the Americas, with particular attention to the doctrinal, moral, and ethical issues at stake. Examples taken from North and South America.

Mr. Castillo

SR16 Critical Issues in the Sociology of Religion

A panoramic survey of the major developments in the field since the time of the "classics." The emphasis is on the *present status* of the theses originally presented by Marx, Weber, Durkheim, and Malinowski, about the nature and function of religion.

Mr. Castillo

SR18 Christianity and Cultures: Selected Readings From the Third World

Discussion of selected texts from Las Casas, P. Freire, M.M. Thomas, Steve Biko, J.S. Mbiti, and E. Dussel, on such subjects as Western and non-Western worldviews, Christianity and colonialism, cultural disintegration and cultural reconstruction, Christianity and nationbuilding, salvation and humanization, and "the church of the poor."

Mr. Castillo

ET38 Ethical Issues of Christian Presence in a Revolutionary Society

Education

Required Course in Education

PS01 Pastoral Studies: Education

Elective Courses in Education

ED11 Moral Education in the Church

The course explores recent research concerning the development of values in young persons and adults. Most particularly it deals with the work of Kohlberg and Simon as it relates to planned educational experience for children, youth and adults. It also deals with the ways in which justice is perceived and the level of value perception raised.

Ms. Likins

ED17 Historical Shaping of Church Education

An exploration into the tenacity with which educational patterns introduced at various periods in church history have survived to shape current church education.

Term I, 1983-84 Staff
1984-85 Staff

ED19 Group Process

The course deals with the theory and practice of small group leadership and participation with a special concern for the types of such groups currently found in churches.

Term II, 1984-85 Ms. Likins



Von Ewing Keairns

ED20 Youth Ministry

A study of existing models, old and new, that have been or are being used in the church with particular emphasis upon analysis in regard to the needs of youth. Skills in communication with youth are emphasized. Survey of possibilities in terms of drama, film, etc. Emphasis upon program design. Distinction between junior and senior high school youth groups is emphasized.

Term II, 1984-85 Ms. Likins

ED21 The Development of Faith in Christian Education

The Christian faith in relation to the personal and social developmental tasks of specific age levels; the resources of the church directed towards the religious needs of persons. Three areas will be stressed: children, youth and middle-aged adults. The course will integrate the theories of Jung, Kohlberg and Fowler with the potential development of faith experience.

Term III, 1984-85 Ms. Likins

ED22 Church Educational Development

The course will focus upon a careful study of church school curriculum. The student will be asked to carefully examine his or her own denomination's curriculum and to become familiar with its strengths and weaknesses. There will also be an intensive study of various styles of organization and administration.

Term II, 1983-84 Staff
1984-85 Staff

ED23 Educational Ministries with Adults

The course will combine an investigation of prevalent theories, strategies and structures for adult education in local congregations with the opportunity to design specific programs of adult education related to students' interests.

Term III, 1983-84 Staff
1984-85 Staff

ED25 Educational Ministry and Life Concerns of Persons

The focus will be upon the integration of teaching and planning skills with theories of faith development and contemporary life visions. The emphasis will be upon the concepts of pilgrimage and sacrifice as they have been and are being utilized within Christianity.

Term II, 1983-84 Ms. Likins

ED26 Crisis Intervention for Young Children

The course is conducted at the Arsenal Family and Children's Center. Work in groups provides experience for the prevention or arrest of problems in the development of a child. Methods are learned for the disciplined observation of children and families. Enrollment limited to 12-15 students.

Term III, 1983-84 Ms. Keairns
1984-85 Ms. Keairns

Pastoral Care

Required Course in Pastoral Care

PS02 Pastoral Studies: Pastoral Care

Elective Courses in Pastoral Care

PC10 Psychological Foundations of Ministry

This course traces human development along lines set forth by Freud and radically expanded by Erikson. With Erikson as the transitional figure, the course stresses developments in ego psychology as especially helpful to the practice of ministry. The third section of the course analyzes communal components, deals with group theory, and explores implications for ministry. Theological material is part of the data of the course, especially process theology. Permission of instructor required. This course is also listed as DM21.

Term I, 1983-84 Staff
1984-85 Staff

PC12 Pastoral Care in a Hospital Setting

Each student spends approximately seventy-five hours throughout the term relating to patients. Students are assigned different areas of care, i.e., emergency room, intensive care, thoracics. Two experiences are expected. The students are supervised by hospital staff, when possible, and by the seminary professor responsible for the course.

Staff

PC13 Theology and Pastoral Care

This course has in view a new theory of pastoral care based on theology. It endeavors to incorporate the relevant rich insights of Freud, Jung, Maslow, and gestalt psychology within a process metaphysical and theological framework. Readings in both theology and psychology are required. Permission of instructor required. This course is also listed as DM23.

Term I, 1983-84 Staff
1984-85 Staff

PC14 Psychology of Religion

This course is designed to study religious experience. Religious experience is looked at from four perspectives: historical, beginning with Jonathan Edwards and eighteenth-century Revivalism; psychological, including

Freud, Jung and Allport; cross-cultural, singling out Otto and Eliade; and topical, identifying specific areas such as community, faith, conversion, worship, prayer, mysticism, and vocation to which twentieth-century psychologies of religion and contemporary religious experience provide data. Insofar as possible the course is inductive and is limited to seminar size.

Term I, 1983-84 Staff
1984-85 Staff

PC18 Pastoral Care of Age Groupings

The course deals with the different kinds of pastoral care rendered to children, adolescents, mid-life, and older age.

Term II, 1983-84 Staff
1984-85 Staff

PC19 Training the Pastor as Spiritual Director

Borrowing from the rich history and insight of the Roman Catholic Church, this course intends to adapt that material to the Protestant pastor as Spiritual Director. The history of the Office, the theology of such an Office within Protestantism, psychological factors obtaining between Director and people, and programmatic elements are the content of the course. Open only to students who have had Credo and Faith Formation.

Staff

PC20 Issues in Pastoral Care

This trilogy of interrelated affective states will be looked at from three perspectives: 1) their dynamics, seen both psychologically and theologically (for example, ontological anxiety, neurotic guilt, and depression and hostility); 2) their expression in affect, behavior, and life-style; 3) handling them and ministering to their victims. Readings will be taken from psychology and theology. Case studies are used extensively throughout the course.

Term I, 1983-84 Staff
1984-85 Staff

PC21 Expectations of Ministers

Ministers frequently have experiences in which the expectations that people have of them are expressed in surprising ways and places. These experiences are often puzzling as well as distressing to the minister in terms of how to care for the people involved. The recognition of these expressions, their

developmental significance, the ways in which they are communicated, and useful responses the minister may make are studied in this course. Experiences presented by the students are the primary subject matter.

Staff

PC22 Children and Families in Times of Stress

Parents are often not available just at times when children need them most. Clergy are not always clear about how they can help both children and parents at such times. This course intends to address specific experiences of stress for families such as divorce, moving, hospitalization and death. The meaning of these events for both children and parents will be discussed and their implications for pastoral care will be developed. Mr. Fred Rogers will serve as a resource.

Staff

PC24 Pastoral Care and Faith Formation

Pastoral Care and Faith Formation have a rich history within the Christian church. For too long in this century have they been separated. This course examines their interrelations, and explores the dynamics of faith formation which are able to help both the career in her or his professional work and the client in her or his resolution of a crisis or problem. Furthermore, this course seeks to explore ways of enriching faith so that faith itself can become a major resource in preventive therapy. The resources for the course are current writings seeking to connect these two concerns, present research pointing to a helpful synthesis, and the pastoral experience and insight of the members of the class.

Staff

PC50 Pastoral Counseling Seminar

This course is an advanced case seminar for persons who are currently working in situations of ministry. The aim of the seminar is to enable the students to think more clearly about the needs of people in those situations and whether those needs warrant pastoral counseling or other types of pastoral intervention. When pastoral counseling is chosen as a means of help, the student will be given supervision in its use.

Staff

PC62 The Congregation as a Caring Community

This course assumes that the professional minister is not the only minister to people in need, yet the congregation is not prepared to minister. So this course develops a design to equip a Remnant in the congregation to become a ministering people. A theology of care is scrutinized; a two year program schematized, using both theological and psychological material; an on-the-job training component for laity detailed; and the pastor's role in the total program pinpointed. Besides theological and psychological readings, sources include D.Min. research projects dealing with the congregation as a caring community.

Staff

ED26 Crisis Intervention for Young Children

Homiletics

Required Course in Homiletics

PS03 Pastoral Studies: Homiletics

Elective Courses in Homiletics

HM10 Homiletics Practicum

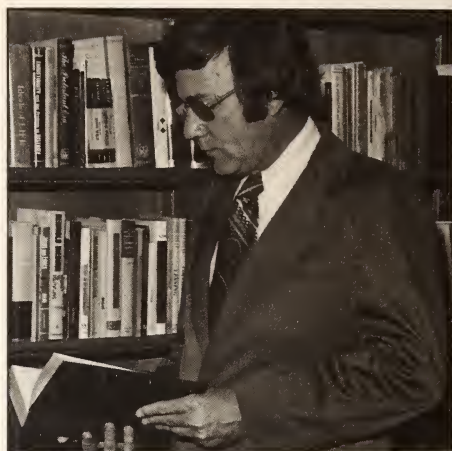
The course combines seminar discussion with the preparation and delivery of sermons, and is designed to lead students beyond introductory homiletics to a more sophisticated understanding of the preacher's task. In small sections students preach twice during the term, as well as participate in detailed homiletical analysis.

Term I, 1983-84 Mr. Ezzell

HM20 Parish Preaching

Planning a year's pulpit work. An analysis of the seasons and festivals of the Christian Year. Selecting resources for occasional sermons.

Term I, 1984-85 Mr. Oman



Robert Ezzell

HM21 Classical Literary Sources for Preaching

A study of selected literary masterpieces considered significant for preaching because of their content and/or style. Autobiographical, devotional and allegorical material will be included as well as drama and the novel.

Mr. Oman

HM22 Preaching from the Gospel of Luke

This course will study some of the great preaching themes found in St. Luke's Gospel. Particular attention will be given to the four "Great Songs of the Advent Season," as well as to selected portions of the Passion narrative.

Mr. Oman

HM23 Twentieth Century Preaching

An examination of methodological and theological developments in Christian preaching in the twentieth century. A study of contemporary preaching based on printed, recorded, audio and video-taped sermons of leading homiletics of our age.

Mr. Oman

HM24 Preaching from the Old Testament

The course will provide an introduction to the special problems and possibilities offered by Old Testament preaching, including the discussion of how to use the principles of Old Testament interpretation for homiletical purposes, and experience in the preparation of sermons on different types of passages.

Mr. Ezzell

HM25 Theology and Films

This course will introduce the student to the use of popular films as a resource for theological reflection in the church. Representative films that reflect a variety of classical theological themes will be viewed and analyzed.

Term I, 1983-84 Mr. Ezzell

HM26 Doctrinal Preaching

The communication of doctrine through preaching. A study of the necessity, opportunities and problems of this type of communication. Emphasis will focus on the act of interpretation, the use of basic exegesis, and the proficient handling of biblical materials.

Mr. Oman

HM27 Preaching from Romans

An exegetic analysis of Paul's most influential epistle. The course will attempt to provide the student with comprehensive understanding of the style and structure of Paul's argument and the homiletical possibilities it presents. Special attention will be given to hermeneutical problems attendant to such prominent Pauline concepts as faith, grace and law, as well as to the formidable forensic character of his language and thought.

Mr. Ezzell

HM29 Storytelling

This course is two-fold in purpose and design. First, to examine in detail the nature of the story form of discourse and to attempt to establish its theological and persuasive primacy among the competing categories of



Ronald Lengwin

discourse. Second, and foremost, the course aims to develop in the student the ability to construct and narrate stories, i.e., to become adroit in the art of storytelling.

Mr. Ezzell

HM30 Contemporary Literary Sources of Preaching

An analysis of selected contemporary literary works considered important as homiletical resources. The course will seek to assist the student to view such material in relation to his/her biblical and theological studies, and to employ what is learned in homiletical craftsmanship.

Mr. Oman

HM36 The Role of the Church in Radio and Television

The purpose of this course is to provide the student with a general knowledge of communications technologies, i.e., broadcast radio and television, cable television, satellite communications and how these technologies relate to the church and its mission to spread the good news of Jesus Christ.

Term III, 1983-84 Fr. Lengwin

1984-85 Fr. Lengwin

HM40 Pre-Homiletics Practicum

This practicum is designed to offer students the opportunity to practice their oral presentation skills prior to entering the homiletics course. The focus will be on the techniques of oral interpretation and public address. It also enables the student to learn theoretical constructs involved in the preparation of an oral presentation. Students will be expected



George Tutwiler

to make several presentations and develop self-critical skills.

Staff

HM41 Rhetoric for the Church

This course has three distinct foci: 1) to improve the student's general ability in oral expression; 2) to help the student cultivate skills and strategies for the specific rhetorical, i.e., persuasive, transactions in which clergy are characteristically engaged (e.g., moderating session, leading discussions, counseling, presenting resolutions to judicatories); 3) to analyze the nature and quality of the church's rhetoric, both that which is directed to itself as audience and that which is directed toward the outside.

Term II, 1983-84 Mr. Ezzell

Worship and Church Music

Elective Courses in Worship and Church Music

WS11 Hymnology

A survey of the Church's heritage of song: the Bible, Byzantine and Latin hymnody, the Lutheran chorale, Calvin and Psalmody, English hymnody of Watts and Wesley and their adherents, and American hymnody from Colonial times through the twentieth century. This comprehensive approach to the study of hymns deals with the hymn in perspective, in history and culture, and in practice.

Term I, 1983-84 Mr. Tutwiler

1984-85 Mr. Tutwiler



Marianne Wolfe

WS12 Liturgy and Music

Class members will read literature regarding the development of liturgy in the various denominations of the Eastern and Western Christian Church. Through lectures and practica, students will be encouraged to perform examples of such music and liturgy in class, and learn to develop a well-constructed form of worship for use within their own denomination, drawing on resources available in area libraries and church archives. Emphasis will be made on the role of hymnody and psalmody, and on the place of instruments—organ, piano, handbells, etc.—in the context of Christian worship. Staff relationships within the practice of ministry will be studied and evaluated.

1984-85 Mr. Oman and Mr. Tutwiler

WS14 The Theology and Practice of Christian Worship

An introductory course on Christian worship, concentrating on basic theological principles, origins and development, orders of worship, lessons and sermon, public prayer and the sacraments.

Term II, 1983-84 Mr. Oman

1984-85 Mr. Oman

WS17 History of Church Music

A study of choral and instrumental literature of the Christian Church from the seventeenth through the twentieth centuries with emphasis on the development of Protestant Church music in America.

Term II, 1983-84 Mr. Tutwiler

WS18 Music for the Church Year

This course will provide a study of music appropriate for the seasons of the church year. Attention will be given to the music of J.S. Bach with special consideration being given to Bach as exegete.

1984-85 Mr. Tutwiler

Evangelism and Mission

Elective Courses in Evangelism and Mission

EV10 Evangelism: An Investigation in Depth

Five professors, representing five major areas of inquiry (Bible, History, Theology, Psychology and Ethics) will engage students in an in-depth examination of Evangelism, both theory and practice. An executive from the national staff in evangelism plus selected local pastors will be invited to participate when appropriate. Carefully selected readings will correlate with the various areas of investigation. Two ten-page papers will be required as follows: one to be selected from one of the areas of study listed above, the other, a programmatic model for evangelism in a local congregation.

Staff

ICS01 Christianity in a World Context

The church's paradox of being *in* the world but not of the world is examined in terms of its theological as well as its sociological nature. Thus, the course seeks to provide information and to develop awareness of the

ambiguous process through which Christianity has reached ecumenical reality by being linked to the process of Western socio-economic expansion and missionary enterprise "to the ends of the earth." In this context contemporary developments in the ecumenical movement as well as the specific dynamics of the church in the Third World are seriously taken into account, with particular attention given to the signs of vitality and creativity within Third World Christianity in the areas of evangelism, worship, social ethics and theology. Required for S.T.M. students, elective for all others.

Term II, 1983-84 Mr. Castillo
1984-85 Mr. Castillo

ICS02 Theological Research in International Perspectives

An examination of the issues and assumptions in the theological disciplines as defined within several different cultural perspectives and as they relate to the ways in which Christians perceive their international obligations. Guidance in specific research techniques will be offered also. Required for S.T.M. students, elective for all others.

Term III, 1983-84 Mr. Castillo
1984-85 Mr. Castillo

MI10 The History of Christian Missions

This course is designed to explore the historical and geographical dimensions of the attempt to be obedient to the mandate for mission.

Term I, 1984-85 Mr. Partee

MI12 Theology and Practice of Stewardship

Stewardship has many dimensions: biblical, theological, ethical and practical. This seminar is designed to discuss these aspects through lectures and case studies. Guest speakers will be invited for their particular contributions on the history of philanthropy and voluntarism in reference to church organizations.

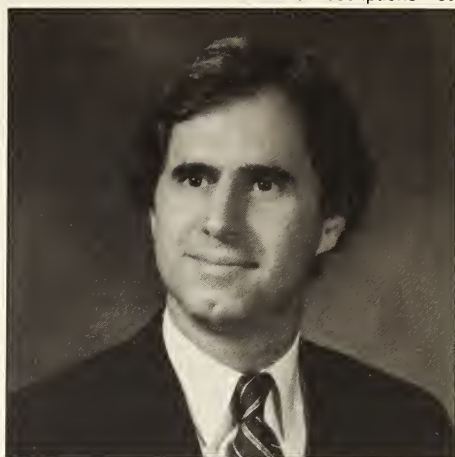
Mr. Calian

Administration

Elective Courses in Administration

AD10 Polity and Program of the Presbyterian Church (U.S.A.)

An introduction to the polity and program of the Presbyterian Church, designed in part to



Laird Stuart

help Presbyterian students to prepare for denominational examinations in that field.

Term II, 1983-84 Ms. Wolfe
1984-85 Ms. Wolfe

AD11 Parish Administration

The course will explore the theological foundations of administrative work in the parish. Case studies of administrative procedures will be used to introduce the practice of administration. The different procedures for large, medium-sized, and small churches will be explored. Team-taught by experienced ministers of Pittsburgh Presbytery.

Term III, 1983-84 Mr. Stuart
1984-85 Mr. Stuart

AD20 Baptist History and Polity

A survey of Baptist beginnings and history to the present. A study of the development of distinctive Baptist belief and practice. An analysis of current organization and procedures.

Mr. Goodwin

AD29 United Methodist Polity

The Constitution and structural relationships of The United Methodist Church are examined with a particular focus upon the ministry and mission of the local church. Required of United Methodist students for ordination.

Mr. Tutwiler



Admissions

- 70 Master of Divinity and Master of Arts
- 71 Transfer Students
- 72 Joint Professional Degree Programs
- 72 Master of Sacred Theology
- 72 Doctor of Ministry
- 73 Special Students
- 73 International Scholars



Admissions

A student applying for admission to any course of study offered by Pittsburgh Theological Seminary shall provide evidence of good character and of a Bachelor's degree from an accredited college or university or its academic equivalent, and normally shall be a member in full communion in some branch of the Christian Church.

Master of Divinity and Master of Arts

Applicants to the first degree programs are required to have completed the Bachelor's degree from a regionally accredited college or university at the time of enrollment. This undergraduate work should include a substantial foundation in the liberal arts. Applicants may apply any time after the junior year in college is completed. Applications for September



entrance should be made prior to June 30 to insure full consideration for admission; applications for entrance in the Second or Third Term should be made at least six weeks before the beginning of the Term desired. All correspondence concerning admissions to the Seminary should be addressed to the Director of Admissions.

Applications are considered by the Student Relations Committee upon submission of the following materials:

1. A formal application with the designated references.
2. An official transcript of all the applicant's college and university work, showing grades for at least three years of undergraduate work.
3. A statement (500-1000 words) describing the applicant's family, educational and religious background, placing particular emphasis upon motives for entering the Seminary.
4. A personal interview with the Director of Admissions or another representative of the Seminary designated by the Director of Admissions.
5. A battery of psychological and/or mental capacity tests may be required of the applicant by the Director of Admissions and Student Relations Committee. Such testing is utilized only when it is believed the results will clarify ambiguities in the student's academic record or in the applicant's emotional fitness for the ministry.

6. An application fee of \$15.00. This fee is not refundable.

After admission is granted and within thirty days of such notification, a \$35.00 placement fee is required to assure the applicant a place in the Term for which application was made. This fee is applied to the student's tuition and is not returnable except under extreme hardship at the discretion of the Student Relations Committee. A certification of the student's "intention to enroll" must accompany this fee.

Transfer Students

A student transferring from another accredited seminary is required to submit, in addition to the foregoing, a complete transcript of previous seminary work and a letter of dismissal from the Dean or President of the Seminary. A transfer student must be in attendance at Pittsburgh Theological Seminary for a minimum of one full academic year in order to become a candidate for the M.Div. or the M.A. degree.





Joint Professional Degree Programs

In each of the joint degree programs the candidate must apply and be admitted to both Pittsburgh Theological Seminary and the respective university. Normally, application is made to the appropriate graduate school of the University during the First Term of the middle year of the Seminary Master of Divinity program.

Master of Sacred Theology

Applicants to the Master of Sacred Theology degree program are required to have successfully completed a Master of Divinity degree or its equivalent in addition to the Bachelor's degree from a regionally accredited college or university. Applications for September entrance should be made prior to June 30; applications for entrance in the Second or Third Term should be made at least six weeks before the beginning of the Term desired.

In addition to the materials required for admission into the Master of Divinity and Master of Arts programs, the applicant must submit the transcript of their Master of Divinity work. Applications are considered by the Student Relations Committee.

Doctor of Ministry

Applications for the Doctor of Ministry degree program are submitted to the Director of the Doctor of Ministry Program.

The successful completion of the M.Div. degree or its equivalent from an accredited seminary or divinity school is required for admission to the program. Applicants are required to have completed a minimum of two years in the ordained ministry.

The Application Process

Applications to the Doctor of Ministry program must include:

1. Complete transcripts of all post-high school academic work.
2. Information regarding participation in non-degree continuing education or other post-Master of Divinity studies.
3. Assurance that the applicant will be engaged in some recognized ministerial position for the period of the program.
4. An endorsement from the applicant's Session or Church Board approving expenditure of time called for by the program.
5. A listing of applicant's ministerial experience to date.
6. A statement (500-1000 words) outlining reasons for wishing to enter the Doctor of Ministry Program.
7. A five-page reflection paper on some aspect of ministry (preaching, administration, pastoral care, education) demonstrating the integration of theory and practice in the applicant's ministry.
8. Check or money order for \$15.00 (non-refundable).

Special Students

Applicants desiring to study at Pittsburgh Theological Seminary for credit on a non-degree basis, other than International Students, must possess a Bachelor's degree from a regionally accredited college or university at the time of enrollment. Applicants for Special Student status follow the same procedures and submit the same materials as those applying for the Master of Divinity and Master of Arts Programs.

International Scholars

All applicants for the International Scholars program at Pittsburgh Theological Seminary must secure endorsement of their study plans from either the Leadership Development Program of the

National Council of the Churches of Christ, 475 Riverside Drive, New York, New York 10115 or the World Alliance of Reformed Churches, 150, route de Ferney, 1211 Geneva 20, Switzerland. Applicants whose native language is not English will be required to give evidence of proficiency in the English language before application will be considered. The application deadline for international students is March 1st for September entrance.





Finances

- 76 Tuition and Fees
- 76 Financial Aid
- 79 Awards, Prizes and Fellowships
- 81 Honors Scholarship Program



Finances

The Board of Directors of Pittsburgh Theological Seminary has approved the following tuition, housing rent and fees for the 1983-84 academic year. Modest increases are anticipated for the following year. The Seminary reserves the right to make changes in all tuition, housing rent, fees and financial aid policies without prior notice.

Tuition

Candidates for the M.Div., M.A. and S.T.M. Degrees:

Annual charge for 36 term hours	\$2,664.00
Full time per credit (nine or more credits)	\$ 74.00
Part time per credit (eight or less credits)	\$ 80.00

Candidates for the D.Min. Degree:

Per credit	\$ 95.00
Project/Paper	\$ 350.00

Special Students:

Per credit	\$ 80.00
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Candidates for the Ph.D. Degree:

Per credit hour for Pennsylvania residents—Prices established by the University of Pittsburgh

Per credit hour for non-Pennsylvania residents—Prices established by the University of Pittsburgh

University Courses:

Courses taken at area universities (University of Pittsburgh, Carnegie-Mellon University, Duquesne University) through the PCHE cross-registration system are charged at Pittsburgh Theological Seminary tuition rates and tuition is paid to the Seminary.

Audit course for enrolled students for no credit	No Fee
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Fees

Application Fee	\$15.00
Matriculation Fee*	\$35.00
Annual Library Fee (\$7.00 per term)	\$21.00
Annual Student Association Fee (\$3.00 per term)	\$ 9.00
Graduation Fee	\$50.00
Transcript Fee: One copy of student's academic record will be provided without charge—additional copies	\$ 2.00

* The Matriculation Fee is applied to tuition costs.

Room

Annual charge for a resident/hall room (\$155 per term)	\$465.00
Apartment Fees (per month)	
Fulton Hall: Thirty-nine apartments	
Efficiency apartments	\$130.00
One-bedroom apartments	\$165.00
Highlander: Twenty-three apartments	
One-bedroom apartments	\$175.00
Two-bedroom apartments	\$200.00
Anderson/McMillan Halls: Thirty-one apartments	
One-bedroom apartments	\$190.00
Two-bedroom apartments	\$210.00
Three-bedroom apartments	\$235.00
Four-bedroom apartment	\$280.00

Board

Meals may be purchased in the cafeteria Monday through Friday (breakfast and lunch) throughout the academic year, excluding vacation periods. The estimated cost for board for an academic year for a single student is \$1500.00.

Payment of Fees

All academic fees and expenses are payable during the first week of each term as specified by the Business Office. When necessary, arrangements for a payment plan to cover a term's expenses may be made at the Business Office. There is a \$5.00 late fee plus a carrying charge of 1% per month on the open account balance under any deferred payment plan.

Financial Aid

Financing Your Seminary Education

The goal of the Pittsburgh Theological Seminary Financial Aid Program is to assist each student in arranging financial support. While it remains each student's responsibility to meet the costs of the theological education, the Seminary desires to provide grants and work assistance to each full time student in the Divinity and Arts programs who has need, regardless of denominational affiliation. The student's denomination and family are also expected to share in meeting the financial obligation.



1983-84 Allowed Expenses

	Single Student	Married Student	Each Child
Tuition	\$2,664.00	\$ 2,664.00	\$
Fees	30.00	30.00	
Rent	465.00	1,575.00	270.00
*Food	1,500.00	2,000.00	500.00
*Transportation	1,000.00	1,200.00	
*Health Insurance	420.00	850.00	
*Health Medical	100.00	200.00	190.00
*Books	380.00	380.00	
*Clothing	220.00	440.00	185.00
*Stewardship	100.00	150.00	
*Miscellaneous	481.00	681.00	130.00
	\$7,360.00	\$10,170.00	\$1,275.00

*Estimated expenses

Cost/Income

Pittsburgh Theological Seminary uses expense norms in computing a student's need. Following are the allowed expenses for the 1983-84 academic (9 month) year:

From these norms is subtracted all anticipated income for the year. Net summer earnings; earnings during the year, for the student and spouse; denominational grants and your congregational aid; savings and other resources are considered income. Honor scholarships and prizes awarded by Pittsburgh Theological Seminary are not considered income. Single students will need to bring a minimum of \$2,000.00 of income and if you are married you will need to bring a minimum of \$4,000.00.

The demonstrated need will be the difference between the **allowed expenses** and the **anticipated income**. That need will be fully met with Work Assistance, Grants and Loans.

Work Assistance

The first part of aid, up to \$1,110.00, will be the awarding of a Work Assistance job. Campus jobs exist in all aspects of Seminary life, including the Playroom, Cafeteria, Library, and Administrative offices.

Grants

Grant Assistance is provided by our restricted endowment funds and annual

gifts to the Student Aid Scholarship Fund. In 1982-83 over half of our students received Seminary Aid and the average grant award was \$2,084.00.

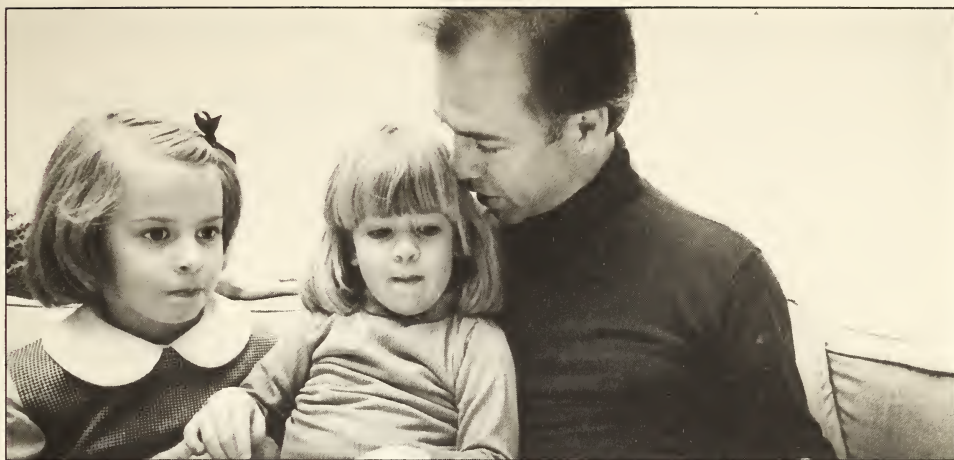
Normally our grant award will not exceed the tuition cost and one third is made available each term. In special circumstances a student may be awarded an additional 10% of the grant.

Loans

Many students will enter with large educational loans so every effort is made to keep this aid component to a minimum.

Presbyterian students who are registered with or under the care of a Presbytery may apply for loan assistance from The Vocation Agency of the Presbyterian Church (U.S.A.) through the Financial Aid Officer.

Pittsburgh Theological Seminary participates in the Guaranteed Student Loan (GSL) Program. In emergency situations, the Financial Aid Committee may provide a long term loan.



Additional Information

The Seminary's Financial Aid Program is based on a nine month academic year. Each year, if aid is required, a new application must be filed by May 1. Applications are reviewed in the order in which they are received.

These policies are subject to change. They are operative for the current academic year (1983-84) and represent no commitment beyond the current year. The Financial Aid Policy Committee (including three students) conducts an annual review.

Specific questions and requests for detailed information regarding financial aid should be addressed to the Seminary's Financial Aid Office.

Awards, Prizes and Fellowships

The Sylvester S. Marvin Memorial Fellowship

The Sylvester S. Marvin Fellowship may be assigned upon graduation to that member of the senior class who is recommended by the faculty as having achieved the highest standard in all departments of the Seminary curriculum. The faculty reserves the right to impose special tests and examinations in making this award. The recipient must pledge himself or herself to a year of postgraduate study at some institution approved by the faculty following his or her graduation.

The Thomas Jamison Scholarship

The Thomas Jamison Scholarship is given every year to the member of the senior class who has the highest average at the beginning of his or her final term of study.

The acceptance of this scholarship requires that the recipient spend a full academic year in study in any graduate institution approved by the faculty.

The Jennie Rigg Barbour Memorial Prize

The Jennie Rigg Barbour Memorial Prize is assigned to that member of the graduating class who has taken the full course of instruction in this institution and who has achieved the second highest academic rank of the class, if in the judgment of the faculty he or she is worthy in all other respects.

The Michael Wilson Keith Memorial Homiletical Prize

This prize is awarded to a member of the senior class who has spent three years in the Seminary and has taken the highest standing in the department of Homiletics.

The Joseph Watson Greek Entrance Prize

The Joseph Watson Greek Entrance Prize will be awarded to the student who achieves the highest grade in an examination in classical Greek as he or she enters the junior class of the Seminary.

The William B. Watson Prize in Hebrew

The William B. Watson Prize in Hebrew will be awarded to that member of the senior class who, having elected Hebrew, shall submit the best grammatical and exegetical treatment of a portion of the Hebrew Old Testament.

The John Watson Prize in New Testament

The John Watson Prize in New Testament Greek will be awarded to that member of the senior class who, having elected Greek Exegesis, shall submit the best grammatical and exegetical treatment of a portion of the Greek New Testament.

The Robert A. Lee Church History Prize

The Robert A. Lee Church History Prize is to be awarded yearly to the students taking first and second rank respectively in the department of Church History.

The Watson Samuel Boyce Music Prize

The Watson Samuel Boyce Music Prize is to be awarded annually to that member of the senior class who makes the most outstanding contribution to the life of the Seminary in the area of church music.

The James Purdy Scholarship

The income is apportioned equally each year to the six members of the junior class who attain the highest average of excellence in their Seminary work.

The Andrew Reed Scholarship

The Andrew Reed Scholarship is given to the student who, upon entering Seminary, shall achieve the highest grade in a competitive examination in the English Bible. The successful competitor is to have the

scholarship throughout the entire course of three years.

The Alice Myers Sigler Memorial Prize in History and Theology

The income from this endowed fund is granted to the student, who in the judgment of the professors of the History and Theology areas, is most worthy of this award at the end of the middler year.

The Fred McFeely Rogers Prize in Biblical Studies

The Fred McFeely Rogers Prize in Biblical Studies is granted to the student who, in the judgment of the professors of the Biblical area, is most worthy of this award at the end of the junior year.

The Henry A. Riddle Fund for Graduate Study

This fund provides an annual award to a member of the graduating class designated by the faculty for assistance in post-graduate study, preferably in the field of New Testament.

The Walter P. and Anna L. McConkey Award in Homiletics

This award is given to a student who, at the end of the middler year has, in the judgment of the homiletics professors, demonstrated excellence in preaching.

The Walter L. Moser Prize in Missions

The Walter L. Moser Prize in Missions is awarded to that member of the graduating class who is deemed most deserving among those entering a denominationally recognized or ecumenically sponsored mission field.



The Clara Edna Miller Prize in Pastoral Theology

This prize is awarded to that student in the Master of Divinity program finishing the seventh term who achieves the highest academic standing in those courses in the curriculum particularly adapted to the practice of ministry, i.e., preaching, worship, education, pastoral care, administration, and leadership development.

The Larry G. Nagel Memorial Prize in Pastoral Care

The Larry G. Nagel Memorial Prize in Pastoral Care is awarded to the graduating senior, whether Master of Divinity or Master of Arts, who has taken his or her full course of study at Pittsburgh Theological Seminary and who has the highest standing in the general area of Pastoral Care.

The John W. Meister Award

The John W. Meister Award in the Pastoral Ministry has been established at each of the seven theological seminaries of the Presbyterian Church (U.S.A.) in memory of Rev. John W. Meister, who at his death in 1974 was Director of the Council of Theological Seminaries. The award is made each year to that member of the graduating class who manifests to the greatest degree those characteristics which are most essential to effective pastoral leadership.

The Richard J. Rapp Memorial Award in Doctor of Ministry Studies

Funds have been raised by the Covenant-Community Presbyterian Church for a memorial for the Rev. Dr. Richard J. Rapp. It is the intention of the donors that this money be used to honor Dr. Rapp by publishing one or more outstanding Doctor of Ministry papers, and by acknowledging this in the annual commencement program.

The Edwin Dwight McKune Award

The Edwin Dwight McKune Award for an International Student is given to a student who has demonstrated meritorious performance in his or her Seminary work and who is returning to his or her native land to witness to Christ there.

Honors Scholarship Program

The Honors Scholarship Program is one way Pittsburgh Theological Seminary

seeks to encourage the enrollment of young men and women of the highest academic ability in the Master of Divinity and Master of Arts programs. Those considered for an Honors Scholarship shall be from among those applicants who have graduated from a regionally accredited or internationally recognized college or university, normally in the top five percent of their class (with at least a 3.5 cumulative average). They shall be students of demonstrated potential for outstanding Christian service. Honor Scholarships shall be granted only to students enrolled for twelve (12) or more credits per term who make application to the Seminary for the Fall Term on or before April 15 of any year. Honor Scholarships are awarded for a maximum of three (3) years. They can be renewed only if the recipient maintains a 3.0 cumulative grade average.

The David E. Molyneaux Honors

Scholarship was established by the First Presbyterian Church of Flint, Michigan, in affection for their pastor, David E. Molyneaux, an alumnus and former Board member of the Seminary.

The First Presbyterian Church of Neenah

Honors Scholarship was established by the First Presbyterian Church of Neenah, Wisconsin, from the Bergstrom Fund, of which it is the trustee.

The Carl A. Hiaasen Honors Scholarship

Fund was established by the bequest of Abraham L. Mailman in honor of Mr. Carl A. Hiaasen, a former member of the Board of Directors of Pittsburgh Theological Seminary.

Those considered for an Honors Scholarship must have applied for admission to the Seminary before April 15th of each academic year.



Personnel

- 84 Faculty
- 87 Administrative Officers
- 91 Board of Directors
- 93 Field Education Supervisors



Personnel

The members of the Pittsburgh Theological Seminary Faculty are committed to the scholarly, professional and personal preparation of men and women for Christian service to the Church. Many members of the Faculty are regular contributors to the Church's and world's scholarly knowledge through publications and participation in learned societies in the Americas, Asia and Europe. In this way the Faculty at Pittsburgh Theological Seminary contributes to the learned skills of students on campus and far away. The Faculty formulates the curriculum, directs the entire educational program, and exercises general authority over the student body.

Faculty

Carnegie Samuel Calian, Professor of Theology. Occidental College, B.A.; Princeton Theological Seminary, B.D.; University of Basel, Doctor of Theology.

Gonzalo Castillo-Cardenas, Assistant Professor in Church and Ministry. Union Theological Seminary, Cuba, B.D.; Union Theological Seminary (N.Y.), S.T.M.; Columbia University (N.Y.), Ph.D. candidate.

Robert M. Ezzell, Assistant Professor of Homiletics. Memphis State University, B.S.; Lexington Theological Seminary, B.D.; Yale Divinity School, S.T.M.; Yale University, M.A.

Donald E. Gowan, Professor of Old Testament. University of South Dakota, B.A.; University of Dubuque Theological Seminary, B.D.; University of Chicago, Ph.D.

Dikran Y. Hadidian, Professor of Bibliography. American University of Beirut, B.A.; Hartford Theological Seminary, B.D.; Th.M.; Hartford School of Religious Education, M.A.; Columbia University, M.S.

Douglas R. A. Hare, William F. Orr Professor of New Testament. Victoria College, University of Toronto, B.A.; Emmanuel College, Victoria University, Toronto, B.D.; Union Theological Seminary (N.Y.), S.T.M., Th.D.

Jared Judd Jackson, Associate Professor of Old Testament. Harvard College, A.B.; Episcopal Theological School, B.D.; Union Theological Seminary (N.Y.), Th.D.

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Robert Lee Kelley, Jr., Associate Professor of Biblical Languages. University of Pittsburgh, A.B.; Pittsburgh Theological Seminary, M.Div.; Princeton Theological Seminary, Th.M.; Princeton University, M.A., Ph.D.

M. Harjie Likins, Associate Professor in Church and Ministry. Cornell College (Iowa), A.B.; Union Theological Seminary (N.Y.), B.D.; Columbia University, Ph.D.

Ulrich W. Mauser, Errett M. Grable Professor of New Testament. University of Tübingen, Doctor of Theology.

Richard J. Oman, Howard C. Scharfe Professor of Homiletics. University of Minnesota, B.A.; Princeton Theological Seminary, B.D.; New College, University of Edinburgh, Ph.D.

Charles B. Partee, Professor of Church History and W. Don McClure Professor of World Missions and Evangelism. Maryville College, A.B.; Austin Presbyterian Theological Seminary, B.D.; University of Texas, M.A.; Princeton Theological Seminary, Ph.D.

Ronald H. Stone, Professor of Social Ethics. Morningside College, B.A.; Union Theological Seminary (N.Y.), B.D.; Columbia University, Ph.D.



Marjorie H. Suchocki, Associate Professor of Theology and Director of D.Min. Program. Pomona College, B.A.; Claremont Graduate School, M.A., Ph.D.

H. Eberhard von Waldow, Professor of Old Testament. Bonn University, B.A., Doctor of Theology.

Walter E. Wiest, Professor of Philosophy of Religion. Lafayette College, A.B.; Princeton Theological Seminary, B.D.; Columbia University, Ph.D.

Part-Time Faculty

Von Ewing Keairns, Ph.D. (Duquesne University); Executive Director, Arsenal Family and Children's Center; Lecturer in Pastoral Care

Nancy L. Lapp, M.A.; Curator of Bible Lands Museum, Pittsburgh Theological Seminary; Lecturer in Archaeology and Hebrew

Fr. Ronald P. Lengwin; Director of Communications, Christian Associates of Southwest Pennsylvania; Lecturer in Media Communications

Laird Stuart, D.Min. (Princeton); Senior Minister, Westminster Presbyterian Church; Lecturer in Parish Administration

George E. Tutwiler, B.A.; Minister of Music, Eastminster United Presbyterian Church; Organist and Choirmaster, Pittsburgh Theological Seminary; Lecturer in Church Music and United Methodist Studies



Guest Faculty

William M. Aber, D.Min.; Executive
Presbyter, Presbytery of Redstone;
Greensburg, Pennsylvania; Lecturer in
Administration

Gordon E. Boak, D.D.; Pastor Emeritus,
Glenshaw Presbyterian Church, Glen-
shaw, Pennsylvania; Lecturer in
Homiletics

J. Stanley Chesnut, Ph.D.; Associate Dean
of Faculty, Eckerd College, St. Petersburg,
Florida; Lecturer in Bible

Carlton B. Goodwin, Ph.D.; Executive
Minister, Pittsburgh Baptist Association,
Pittsburgh, Pennsylvania; Lecturer in
Baptist Studies

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Emeritus, Pittsburgh Theological
Seminary, Pittsburgh, Pennsylvania;
Lecturer in Administration

John M. Mackey, D.Min.; Executive
Director, Pittsburgh Pastoral Institute,
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Pastoral Care

John E. Mehl, Ph.D.; Senior Associate
Pastor, Southminster Presbyterian Church,
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Education

Richard A. Morledge, D.D.; Pastor, First
Presbyterian Church, Bakerstown, Penn-
sylvania; Lecturer in Homiletics

Neil R. Paylor, Ph.D.; Pastoral Counselor;
Lecturer in Pastoral Care

William L. Roberts, Ph.D.; Research
Coordinator, Christian Education: Shared
Approaches, Moundsville, West Virginia;
Lecturer in Education

June Ruth Michaelson Taylor, M.Div.;
Director of Pastoral Service, Presbyterian-
University Hospital, Pittsburgh, Penn-
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Marianne L. Wolfe, B.A.; Stated Clerk,
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Pennsylvania; Lecturer in Presbyterian
Polity and Program

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J. Gordon Chamberlin, Ed.D. Emeritus
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Walter R. Clyde, Ph.D. Emeritus Professor
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Thomson Kerr Professor of Pastoral
Theology

William H. Kadel, Th.D. President
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Exegesis

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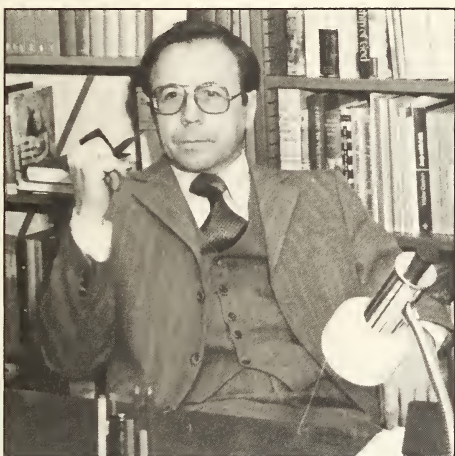
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Ulrich W. Mauser

Dean of the Faculty

D.Th. University of Tübingen



Eugene P. Degitz

Vice-President for Development

B.A. Westminster College

M.Div. Princeton Theological Seminary

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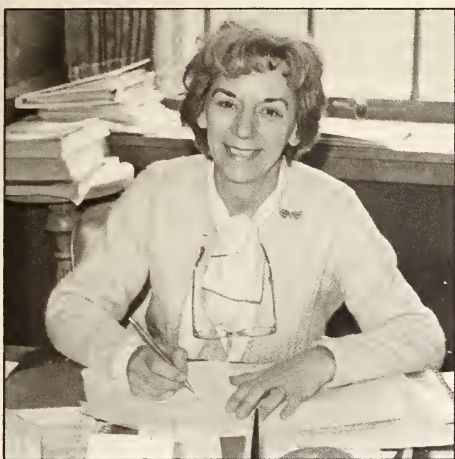
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B.A. Southern Methodist University
M.P.A. University of Pittsburgh



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B.D., Th.M., Hartford Theological Seminary
M.A. Hartford School of Religious Education
M.S. Columbia University



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B.A. Sterling College
M.L.S. University of Pittsburgh

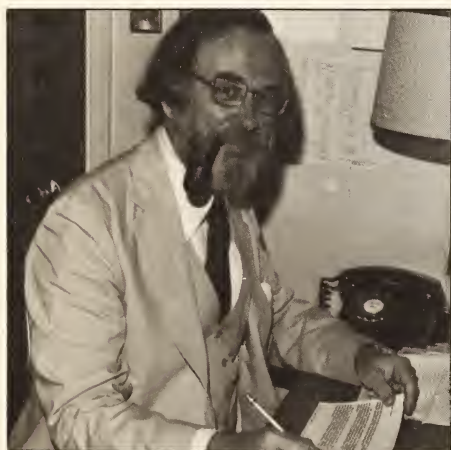


Marjorie Suchocki

Director of the Doctor of Ministry Program
(Sabbatic 1983-84)

B.A. Pomona College

M.A., Ph.D. Claremont Graduate School



Richard J. Oman

Director of Senior Placement

Director of the Doctor of Ministry Program
(1983-84)

B.A. University of Minnesota

B.D. Princeton Theological Seminary

Ph.D. New College, University of Edinburgh

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The Rev. Alfred W. Wishart, Jr.
Executive Director, Pittsburgh Foundation
Pittsburgh, Pennsylvania

J. Stuart Zahniser
Elder, First United Presbyterian Church
Meadville, Pennsylvania

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The following served the Seminary as Field Education Supervisors in the academic year 1982-83.

Hendrik J. H. Bossers

Bailey Avenue United Presbyterian Church,
Pittsburgh

Jack M. Bowers

Hebron United Presbyterian Church,
Penn Hills

Bruce E. Bryce

Whitehall United Presbyterian Church,
Baldwin

Donald G. Campbell

Covenant United Presbyterian Church,
Butler

Jay A. Collins

Mt. Hope Community United Presbyterian
Church, Penn Hills

Alvin Coon

St. John the Evangelist Baptist Church,
Pittsburgh

James Cowin

First Baptist Church, Tarentum

Alfred M. Deemer

Natrona Heights United Presbyterian
Church, Natrona Heights

Gilbert J. Fitzsimmons

Knoxville United Presbyterian Church,
Pittsburgh

Victor E. Fogelin

Cheswick Presbyterian Church, Cheswick

Robert D. Forsythe

Riverview United Presbyterian Church,
Pittsburgh

John T. Galloway, Jr.

Fox Chapel Presbyterian Church, Fox Chapel

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Presbytery of Lake Erie

Richard G. Goss

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Steven E. Hein

Lebanon Presbyterian Church, West Mifflin

Robert B. Heppenstall III

Presbyterian Church of Sewickley, Sewickley

William D. Hess

Mt. Vernon Community United Presbyterian
Church, McKeesport

J. Robert Hewett

East Liberty Presbyterian Church, Pittsburgh

Gerald Hollingsworth

Edgewood Presbyterian Church, Edgewood

Kenneth L. Hooten

Gray Stone Presbyterian Church, Leechburg

A. Adrienne Howard

Allegheny United Methodist Church,
Pittsburgh

Robert S. Humes

Unity United Presbyterian Church, Unity

Richard K. Kennedy

East Union United Presbyterian Church,
Cheswick

James E. Long

Beulah United Presbyterian Church,
Churchill

James W. Matz

Liberty Presbyterian Church, McKeesport

Bernard S. Mayhew

Bethesda United Presbyterian Church,
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Sixth Presbyterian Church, Pittsburgh

George H. McConnel

Shadyside Presbyterian Church, Pittsburgh

Donald K. McGarrah

South Side Presbyterian Church, Pittsburgh

Thomas R. McMillan

Mt. Nebo United Presbyterian Church,
Sewickley

Susan J. Meyer

Northmont United Presbyterian Church,
Perryville

Jill J. K. Minnich

Westminster Presbyterian Church,
Upper St. Clair

Duane L. Morford

Bakerstown United Methodist Church,
Bakerstown

Bruce L. Ogle

Valley Presbyterian Church, Imperial

Wendell E. Paull

First United Methodist Church, Pittsburgh

John C. Peterson

Center United Presbyterian Church,
Slippery Rock

Ray W. Pierson

Cross Roads United Presbyterian Church,
Monroeville

Stephen L. Polley

Northmont United Presbyterian Church,
Perrysville

Edward O. Poole

Beaver County Area Ministry

James D. Robb

First United Methodist Church, Sharon

John W. Russell

Emory United Methodist Church, Pittsburgh

Kirk A. Ryckman

Grace Community United Presbyterian
Church, Lower Burrell

Paul S. Sampsell

Lutheran University Center, Univ. of
Pittsburgh

LeRoy Sarver

Oil City Hospital, Oil City

John R. Scotland

First United Presbyterian Church of
Allegheny, Pittsburgh

Robert B. Shane

Plum Creek Presbyterian Church, Plum Boro

Robert D. Sharpe

Ken Mawr United Presbyterian Church,
McKees Rocks

James K. Smith

Baldwin United Presbyterian Church,
Baldwin

Carolyn Snodgrass

Women's Center and Shelter, Pittsburgh

James B. Snyder

Christ United Presbyterian Church,
Pittsburgh

Richard D. Sweeney

Southwest Interchurch Ministry, Pittsburgh

June R. Taylor

Presbyterian-University Hospital, Pittsburgh

Carl H. Templin

Pittsburgh Region International Student
Ministry, Pittsburgh

David M. Thompson

Aspinwall United Presbyterian Church,
Aspinwall

John R. Thompson

St. Paul's United Methodist Church,
Allison Park

Robert F. Tuttle

Elfinwild United Presbyterian Church,
Glenshaw

Peter D. Weaver

Smithfield United Church, Pittsburgh

Carolyn J. Wharton

Memorial Park United Presbyterian Church,
Allison Park

Judson Wiley

Third Presbyterian Church, Pittsburgh

John A. Wilson

Rehabilitation Institute of Pittsburgh,
Pittsburgh

James C. Wright

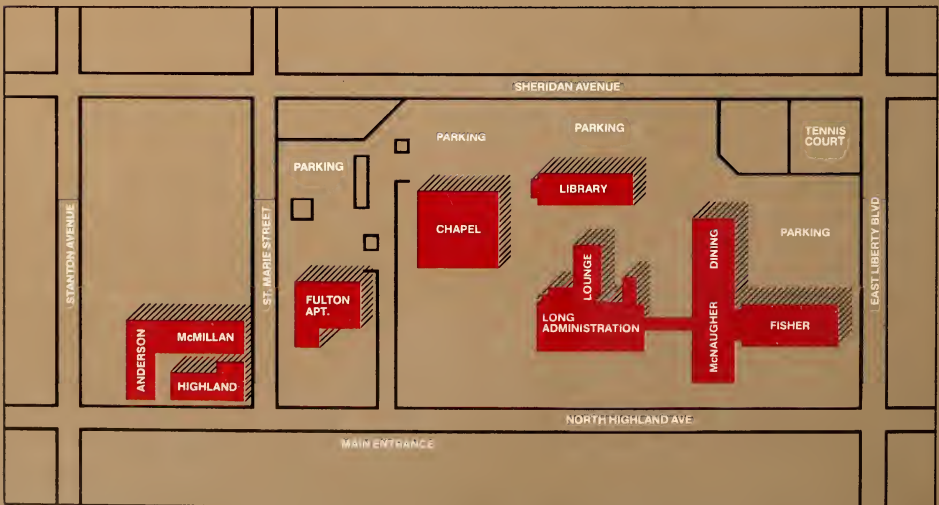
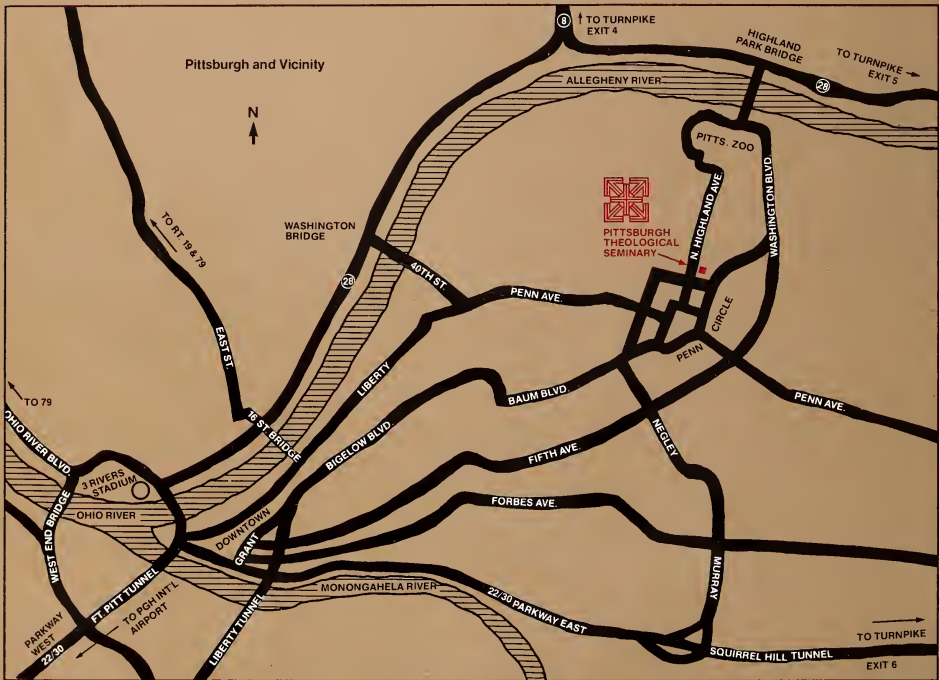
Valley View United Presbyterian Church,
Pittsburgh

Index

Admissions procedures, 69
Awards, prizes and fellowships, 79
Board and room, 77
Board of Directors, 91
Clinical Pastoral Education, 62
Continuing Education, 37
Course descriptions, 41
Cross-registration in PCHE institutions, 34
Doctor of Ministry degree, 29
Doctor of Philosophy degree, 34
Faculty, 84
Fees, 76
Field education, 24
Financial aid, 76
Grading system, 38
Honors scholarships program, 81
Housing, 13
Institutional relationships, 34
International scholars program, 35, 73
Library, 12
Master of Arts degree, 26
Religious Education emphasis, 27
Pre-Doctoral Master of Arts Program, 27
Master of Divinity degree, 22
Master of Divinity/Master of Social Work
degree, 25
Master of Divinity/Master of Library
Science degree, 26
Master of Sacred Theology degree, 27
Placement, 25
Play Care Center, 18
Preaching Association, 18
Recreation, 14
Rent, 77
Special lectures, 36
Special non-degree studies, 37
Student associations, 16
Tuition, 76
Worship, 16



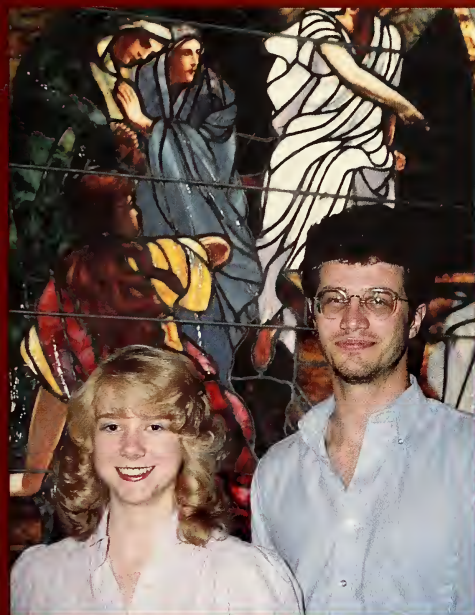
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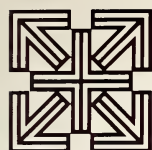
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Pittsburgh Theological Seminary admits qualified students of any race, color, national or ethnic origin, and without regard to age, handicap, or sex.

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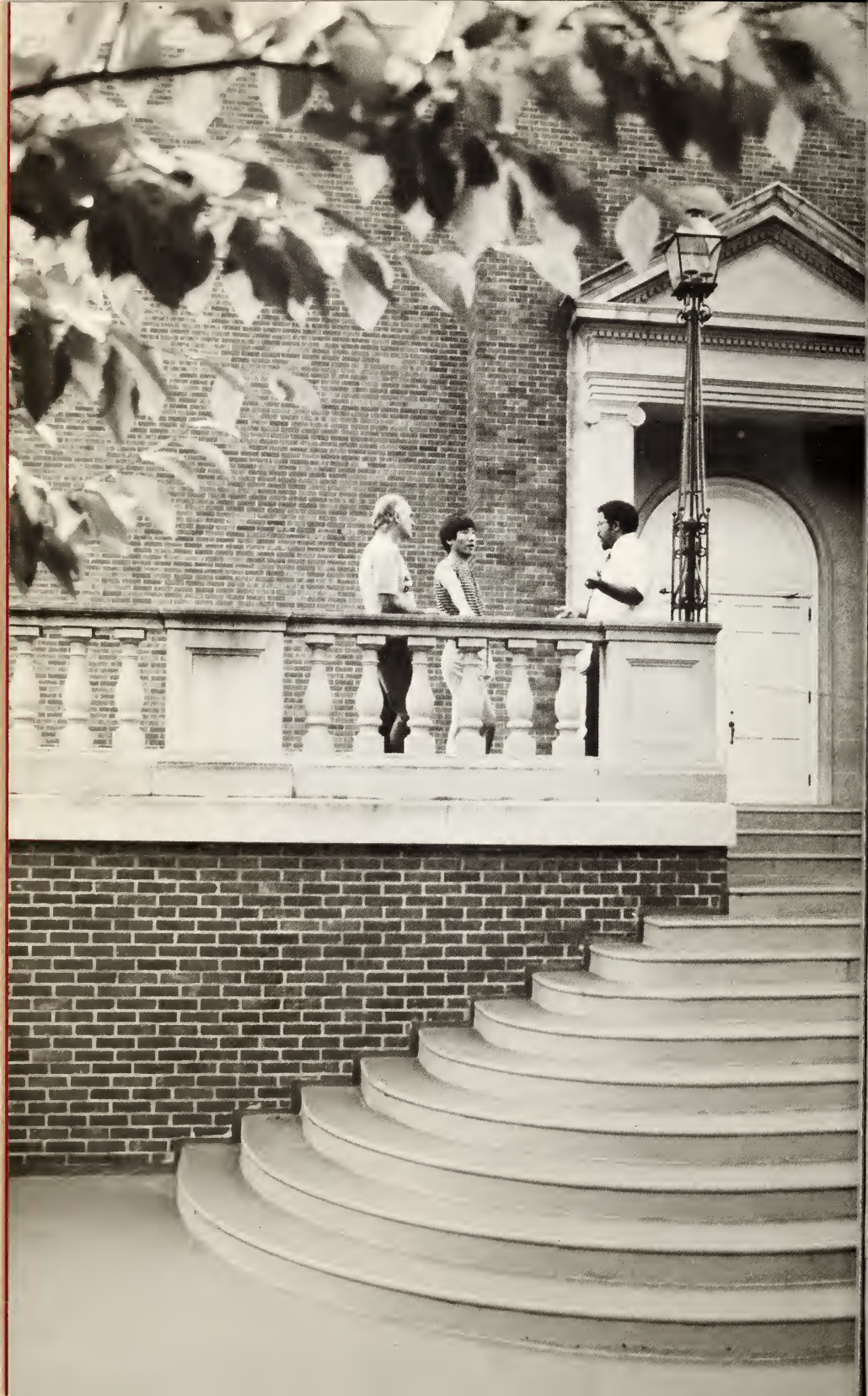
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Contents

Introduction

- 6 Purpose
- 6 Historical Background
- 7 Pittsburgh
- 9 The Seminary's Immediate Environment: Highland Park and East Liberty
- 9 Alumni/Alumnae

Seminary Life

- 12 The Campus
- 12 Academic Buildings
- 13 Housing
- 15 Recreation
- 15 Worship
- 15 Student Groups
- 18 Pittsburgh Theological Seminary Choir
- 19 Orientation
- 19 Play Care for Children

Educational Programs

- 22 Seminary Degree Programs
- 22 The Master of Divinity Degree
- 24 Field Education
- 25 Placement
- 25 The Master of Arts Degree
- 26 The Master of Sacred Theology
- 28 The Doctor of Ministry Degree
- 34 Joint Degree Programs
- 37 Special Programs
- 39 Continuing Education and Special Lectures
- 41 Annual Events
- 41 Special Lectureships
- 42 Outstanding Lecturers and Leaders

Course Descriptions

- 46 Studies in Bible
- 46 Required Courses
- 48 Old Testament
- 51 New Testament
- 53 Studies in Church History
- 53 Required Courses
- 54 Electives

**Course
Descriptions
(continued)**

- 56 Studies in Theology
- 56 Required Courses
- 57 Electives
- 59 Studies in Church and Ministry
- 60 Required Courses
- 62 Ministry
- 62 Church and Society
- 63 Ethics
- 65 Sociology of Religion
- 65 Education
- 67 Pastoral Care
- 69 Homiletics
- 70 Worship and Church Music
- 71 Evangelism and Mission
- 72 Administration



Admissions

- 76 Master of Divinity and Master of Arts
- 76 Transfer Student
- 77 Joint Professional Degree Programs
- 77 Master of Sacred Theology
- 77 Doctor of Ministry
- 77 Special Students
- 77 International Scholars
- 78 Academic Regulations



Finances

- 82 Tuition and Fees
- 83 Financial Aid
- 84 Honors Scholarship Program
- 85 Awards, Prizes and Fellowships



Personnel

- 90 Faculty
- 93 Administrative Officers
- 97 Staff
- 97 Board of Directors
- 100 Field Education Supervisors

Photographers:

Susan C. Burton
John Novajosky

Calendar 1985-1987

1985-1986

Term One

Junior Orientation
First Day of Classes
Last Day of Classes
Reading and Examination Period

September 5-6
September 9
November 15
November 18-22

Term Two

First Day of Classes
Christmas Break
Classes Resume
Last Day of Classes
Reading and Examination Period

December 2
December 23-January 3
January 6
February 21
February 24-28

Term Three

First Day of Classes
Last Day of Classes
Reading and Examination Period
190th Commencement
D. Min. Weeks
School of Religion

March 10
May 16
May 19-23
May 22
June 2-6, 9-13
June 22-27, tentative

1986-1987

Term One

Junior Orientation
First Day of Classes
Last Day of Classes
Reading and Examination Period

September 4-5
September 8
November 14
November 17-21

Term Two

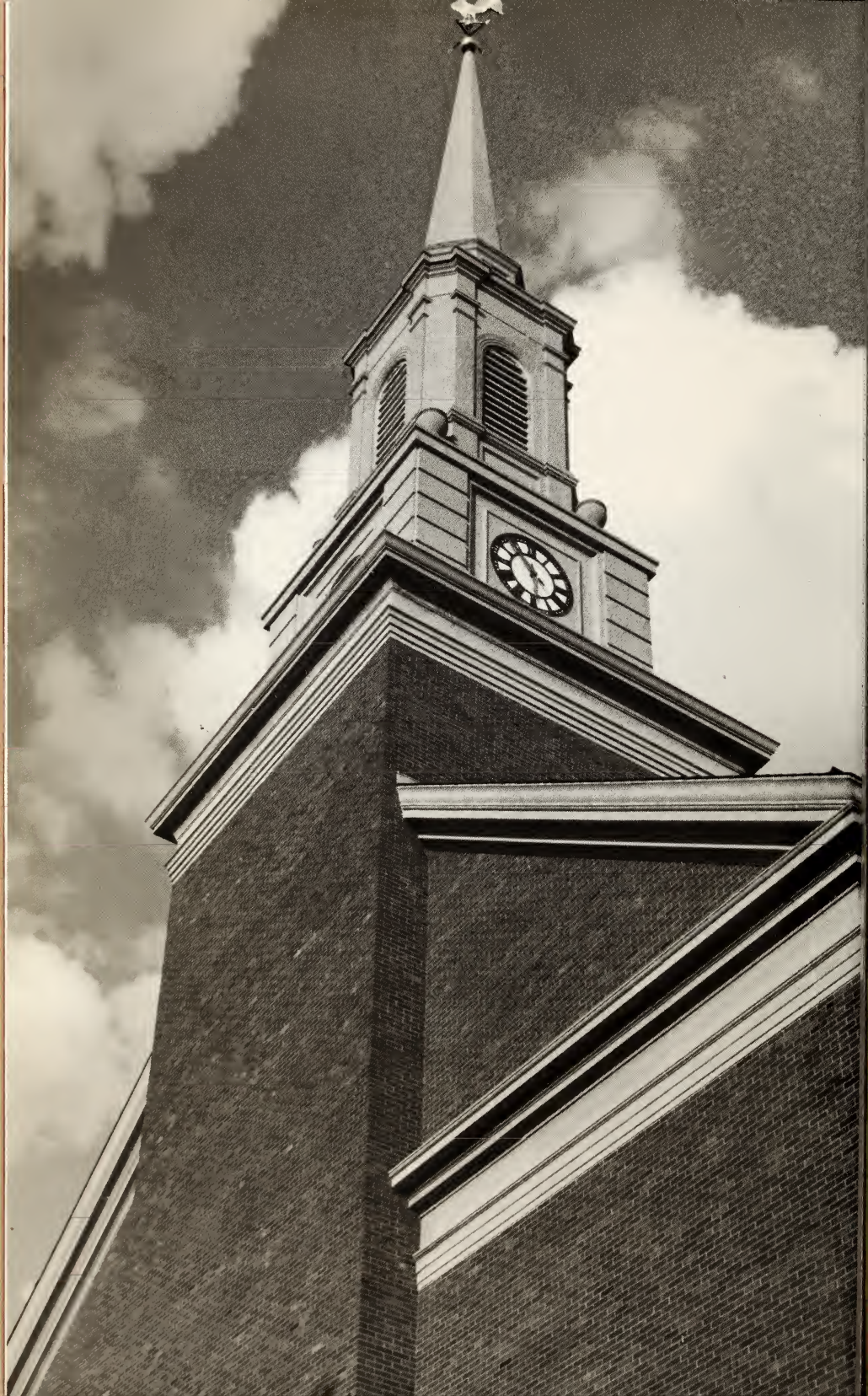
First Day of Classes
Christmas Break
Classes Resume
Last Day of Classes
Reading and Examination Period

December 1
December 22-January 2
January 5
February 20
February 23-27

Term Three

First Day of Classes
Last Day of Classes
Reading and Examination Period
191st Commencement
D. Min. Weeks
School of Religion

March 9
May 15
May 18-22
May 21
June
June



Introduction

- 6 Purpose
- 6 Historical Background
- 7 Pittsburgh
- 9 The Seminary's Immediate
Environment: Highland Park
and East Liberty
- 9 Alumni/Alumnae



Introduction

Purpose

Pittsburgh Theological Seminary is a graduate professional institution of the Presbyterian Church (U.S.A.). Located in the heartland of Presbyterianism and part of a thriving city, we seek to prepare men and women for dynamic pastoral ministry and Christian lay leadership in all phases of the Church's outreach.

Dedicated to excellence in theological education, the twenty-member faculty strives to prepare graduates who will demonstrate both personal piety and the keenest possible intellectual understanding of the Gospel and its implications for individual and social living. Serious attention is given to the study of biblical languages and exposition and to the teaching of theological, historical, ethical and practical disciplines for the successful and meaningful practice of ministry.

The Seminary is rooted in the Reformed history of faithfulness to Scripture and commitment to the Gospel of Jesus Christ. In keeping with our tradition, we continue our mission to be a caring and ecumenical community, to nurture personal faith and corporate worship, to promote global consciousness and service and to encourage students and faculty to relate their studies to the numerous styles of ministry emerging today.

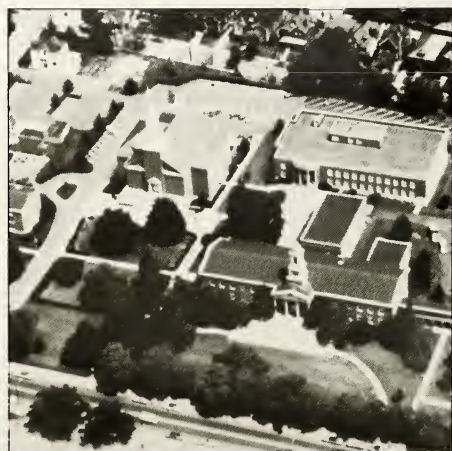
Historical Background

Pittsburgh Theological Seminary was formed in 1959 by the consolidation of two previously separate institutions: Pittsburgh-Xenia Theological Seminary of the United Presbyterian Church of North America and Western Theological Seminary of the Presbyterian Church in the United States of America. The union of the two denominations in 1958 led to the consolidation of the seminaries.

The history of the Pittsburgh-Xenia Theological Seminary began with the founding of

Service Seminary in 1794 by the Associate Presbytery of Pennsylvania. Prior to that time the Presbytery had been dependent on a supply of ministers sent out from Scotland. The Reverend John Anderson, D.D., was elected as the first teacher of divinity and the school began with an enrollment of six students. Service Seminary moved twice, first to Ohio, where it became Xenia Theological Seminary and later to Missouri. It merged in 1930 with a seminary which had been founded in Pittsburgh in 1825 and together they formed the Pittsburgh-Xenia Theological Seminary. This institution was later augmented by the resources of Newburgh Seminary, which was founded in New York City in 1805 by John Mitchell Mason.

The other branch of our pre-1959 history began with the establishment, in 1785 by Joseph Smith and in 1787 by John McMillan, of classical academies in Washington, Pennsylvania. From these, in 1825, the General Assembly of the Presbyterian Church, U.S.A., created Western Seminary. It was indeed a western seminary in 1825, the task of which was to furnish a ministry for the rapidly opening frontier territories along the Ohio River.





Since the 1959 consolidation, Pittsburgh Theological Seminary has been located on the old Pittsburgh-Xenia Seminary campus in the Highland Park/East Liberty section of Pittsburgh.

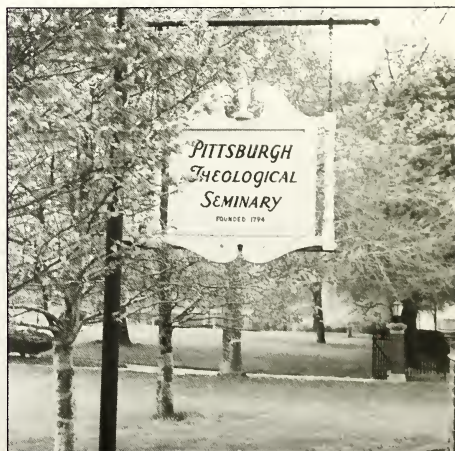
Pittsburgh

The City of Pittsburgh, in southwestern Pennsylvania, is built on and surrounded by the broken hills and wooded slopes which run along her three rivers. Downtown Pittsburgh, located at the point where the Allegheny and Monongahela Rivers merge to form the Ohio, is one of the largest corporate headquarters cities in the United States and the home to such important firms as Allegheny International, Aluminum Company of America, PPG Industries, U.S. Steel, Rockwell International and Westinghouse Electric Corporation. Pittsburgh is easily accessible via modern systems of air, rail and ground travel.

Urban renewal in the city, much acclaimed in recent decades, has included the arts and education as well as physical rehabilitation. An internationally acclaimed symphony orchestra along with resident opera, ballet and theater companies perform regularly in the lavish Heinz Hall for the Performing Arts and in other city theaters. The city is also the steward of several important art collections and museums. Carnegie Central Library has eighteen branches and a suburban Bookmobile service and there are also private and specialized libraries in the area which are often open to the public. Its educational and cultural standard has contributed much to Pittsburgh's listing, in the

Places Rated Almanac of 1985, as the best city in the United States in which to live.

The City of Pittsburgh is the scene of Western Pennsylvania's largest and most important educational complex. Pittsburgh Theological Seminary is associated through the Pittsburgh Council on Higher Education with nine colleges and universities in the city. It operates a variety of shared degree programs with the University of Pittsburgh and it is engaged in expanding shared programs also with Carnegie-Mellon University and Duquesne University. The cluster of educational institutions in Pittsburgh provides an atmosphere of intellectual growth and offers frequent lectures, on a variety of subjects, which interested persons may attend. They also provide entertainment in the form of musical theater productions and sporting events.





Pittsburgh Theological Seminary's emergence as an important center of theological education has paralleled the city's renaissance. Faculty and students are able to sample richly from and to join actively in Pittsburgh's efforts at human and cultural renewal. Most seminary students live in Pittsburgh and are thus sensitized to the urban setting of the contemporary theological enterprise. Their own faith is challenged and enriched by sustained encounter with the joys and tragedies of urban life.

Through the wide scope of field education and other work opportunities, students from the Seminary are involved in many different areas of Pittsburgh. Students serve as pastors in inner-city and suburban churches with a variety of programs, as chaplains in hospitals and in county and state penal institutions, as campus ministers and in many other positions which affect the life of the city and its people. The resources of Pittsburgh for theological education are great and Pittsburgh Seminary tries to make use of these resources as effectively as possible in the many facets of its life. The Seminary also attempts to be an active resource for the city through the stewardship of its facilities and the creative leadership of the members of the Seminary community.

The Seminary's Immediate Environment: Highland Park and East Liberty

The numerous rivers, valleys and hills common to western Pennsylvania divide Pittsburgh into a large number of neighborhoods. Pittsburgh Theological Seminary is located on the border between two such neighborhoods. To the north is a residential area of substantial and well-kept homes, Highland Park, which takes its name from the large city park less than one mile from the Seminary. One of Pittsburgh's finest, Highland Park offers woods, picnic areas and paths for biking and walking. At the heart of the park is the Pittsburgh Zoo, much of which was built at the turn of the century and which is presently undertaking a large scale program of modernization.

To the south is East Liberty, a busy commercial and business center, providing



Seminary residents with easy access to a large department store and many shops and restaurants. East Liberty's residential population represents a healthy racial and ethnic cross section of urban America. The Seminary is a partner in the East End Cooperative Ministry, an exciting ecumenical venture involving many churches and agencies in cooperative service projects.

Alumni/Alumnae

There are approximately twenty-seven hundred living alumni/ae of Pittsburgh Theological Seminary and its antecedent institutions. Since 1959, over three quarters of our graduates have entered the service of the church in parish-related ministries. Graduates of the Seminary also serve the church as college and university presidents, seminary and college faculty and as synod and presbytery executives and staff. There are nine living alumni of the Seminary who have held the highest elected office in the Presbyterian Church (U.S.A.), that of Moderator of the General Assembly.



PITTSBURGH
THEOLOGICAL
SEMINARY

Seminary Life

- 12 The Campus
- 12 Academic Buildings
- 13 Housing
- 15 Recreation
- 15 Worship
- 15 Student Groups
- 18 Pittsburgh Theological Seminary Choir
- 19 Orientation
- 19 Play Care for Children



Seminary Life

The Campus

Pittsburgh Theological Seminary is located on a thirteen-acre campus, the major portion of which was once the estate of H. Lee Mason, Jr. The buildings, almost all of which have been built since 1954, are of American Colonial design.

Academic Buildings

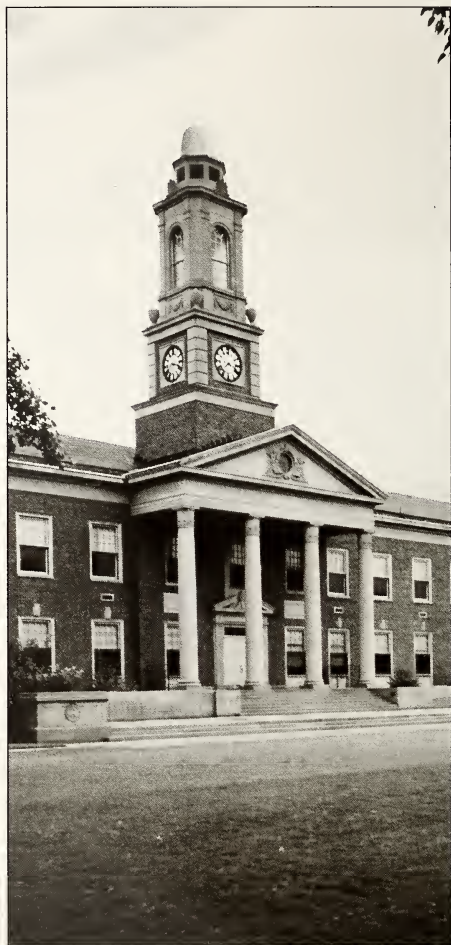
THE GEORGE A. LONG ADMINISTRATION BUILDING is the focal point of campus life. In addition to administrative offices, the building contains lecture and seminar rooms, faculty offices, student center, bookstore, the Bible Lands Museum and a large lounge which is used for many gatherings.

CLIFFORDE E. BARBOUR LIBRARY houses a collection of over 200,000 volumes. Four open stack areas include 103 desk carrels which may be reserved by students. In addition, thirteen enclosed typing carrels, which allow greater privacy for research work, are available for doctoral students. Twenty reserved study rooms provide ideal conditions in which faculty members, visiting scholars and graduate students may pursue scholarly research. Reading rooms and lounges are informally scattered throughout the building. Facilities are also available for reading microfilm, audio work, language study and listening to music.

Special collections and displays augment the book resources of the Barbour Library.

The John M. Mason Memorial Collection. The library contains this priceless collection of classical theological works dating from the reformation period.

The James Warrington Collection of Hymnology. Several thousand valuable hymn and song books which came from the estate of James Warrington of Philadelphia provide research materials for scholars of American and British hymnody.



Historical Collections. The archive room of Barbour Library contains materials relating to Associate, Associate Reformed and United Presbyterian congregations, presbyteries, synods and general assemblies. Barbour Library is also the repository for the Upper Ohio Valley Historical Society.

On display in the main floor exhibit area are the desk and chair of Dr. Karl Barth of Basel, Switzerland, which were presented to the Seminary by Dr. Barth in 1964.



Accompanying the desk, at which Dr. Barth wrote his theological treatises, is an autographed copy of his *Kirchliche Dogmatik I/1*.

HICKS FAMILY MEMORIAL CHAPEL is the newest structure on the Seminary campus. The sanctuary is used for worship during the Seminary's chapel services and is used occasionally by local congregations. Hicks Chapel has a spacious and comfortable theatre-auditorium which is ideal for conferences, special lectures and concerts.

THE JAMES L. KELSO BIBLE LANDS MUSEUM is named for the distinguished, former Professor of Old Testament and Biblical Archaeology. It contains a significant collection of ancient Near Eastern and Palestinian pottery and artifacts brought together by travelers and archaeologists over the past 60 years. Many exhibits resulted from the eight excavations of which the seminary has been a part. Housed in the George A. Long Administration Building, the museum is a valuable teaching aid for seminary students and tool for those who may wish to participate in a Palestinian dig or gain some expertise in Palestinian archaeology. Churches, schools and community groups also have the opportunity to see Biblical times vividly illustrated. Additional exhibits are on permanent display in the chapel narthex and the reception area of the registrar's office.



Housing for Married Students

SAMUEL A. FULTON MEMORIAL HALL provides eighteen efficiency and twenty-one one-bedroom apartments. Each unit includes a kitchenette, a bath and a storage locker in the basement.

THE HIGHLANDER contains seventeen one-bedroom and six two-bedroom units. Each apartment includes a living room, kitchen, bath and storage locker.

ANDERSON HALL includes six two-bedroom and six three-bedroom apartments, each of which has a living room, kitchen, bath and a storage locker. These units are equipped with wall-to-wall carpeting.

McMILLAN HALL, Anderson Hall and The Highlander form a quadrangle which encloses a play area for children. In McMillan Hall there are one four-bedroom, three three-bedroom, twelve two-bedroom and three one-bedroom apartments. As in Anderson Hall, the units are equipped with wall-to-wall carpeting. On the ground floor of McMillan Hall there is a large community room which is used as a play care center for pre-school children throughout the school year.

Apartments in all buildings are unfurnished. In the case of international students, or others demonstrating a compelling need, a limited amount of furniture may be available through the housing office.



Each apartment is equipped with a refrigerator and stove; coin-operated laundry facilities are located in the basement of each building.

Life for married students and their families is pleasant and comfortable. Rents are well below commercial rates. Shops and stores are within walking distance, public transportation is available at the Seminary gate and public schools are nearby for children of all ages.

Housing for Single Students

JOHN McNAUGHER MEMORIAL HALL, the Seminary's original dormitory, now serves a variety of purposes. One wing houses women students in large private rooms and another contains faculty offices. Attached to McNaugher Hall is the

dining facility which consists of three dining halls and a modern kitchen.

GEORGE C. FISHER MEMORIAL HALL accommodates men in single rooms. Recent renovations have provided adequate cooking facilities for single students and five additional apartments. A recreation room will soon be added. Fisher Hall has student lounges on each floor. Single students may rent apartments upon availability.

SAMUEL A. FULTON MEMORIAL HALL provides efficiency and one-bedroom apartments for single students. Each unit includes a kitchenette, bath and a storage locker.



Dogs and cats are not permitted in Seminary apartments or dormitories.

Recreation

Under the auspices of the Student Association, athletic events and other recreational activities are arranged. Seminary students have access to the gymnasium and indoor swimming pool at Peabody High School across the street from the Seminary. Two new tennis courts are located on the campus grounds.

Worship

Worship is an integral part of the life of Pittsburgh Theological Seminary. Chapel services, both traditional and experimental in form, are held five times each week and are followed by a time of community-wide fellowship. Students, faculty, guests and administrators share in the leadership of chapel services under the direction of the Seminary's Liturgical Committee. Attendance at worship services is voluntary.

Student Groups

A primary purpose of Pittsburgh Theological Seminary is to develop a Christian community on campus which lays the foundation of early and lasting friendships, productive of confidence and mutual assistance among ministers. Over four hundred and thirty students, drawn from over twenty states and several foreign countries, are enrolled at the Seminary. While a majority of students are Presbyterians, there are significant numbers of



United Methodist, Baptist, Lutheran, Episcopal and Catholic students as well.

Students at Pittsburgh Theological Seminary participate in the governance of the institution through membership on various committees of the Board of Directors, Faculty and Administration. A number of student organizations flourish on campus to meet specific interests and concerns.

The Student Association

The Student Association (SA) is composed of "all students registered and enrolled in the Seminary in a course of study leading to a degree." The Student Association's purpose is to "conduct all student social and extracurricular affairs," and to "con-



duct elections of student representatives to other Seminary committees or organizations as required." The Student Association conducts its own program of extracurricular events which range from meetings dealing with issues related to the church and the world to social get-togethers. The Student Association is responsible for a large part of the annual student orientation program. Meetings of the Student Association are held at least once a month.

Association of Women at the Seminary

The Association of Women at the Seminary (AWS) addresses the interests, concerns and needs of women of the Seminary community: students, faculty, administrators, staff and spouses. AWS promotes mutual support and understanding among women at the Seminary and main-

tains dialogue with women who have entered the varied ministry and mission of the church. AWS activities include forums on issues of special concern to women, Women's History Week, interaction with other seminaries and efforts to foster a spirit of inclusivity in all aspects of seminary life. Membership is open to all women and men at the Seminary.

The Black Seminarians Association

The Black Seminarians Association provides a means whereby the Seminary utilizes the full participation of the black community. Through prayer, fellowship and the exchange of individual talents, the Association brings to the Seminary's attention both the concerns of the black people and the particular needs of black clergy. The Association's extracurricular activities encompass these concerns through seminars conducted by experienced black pastors, annual attendance at the National Black Seminarians Convention and visits to area black churches and communities. Membership is open to black students in all academic programs of the Seminary.

The Disabilities Concerns Caucus

The Disabilities Concerns Caucus (DCC) recognizes the need of the disabled person to be fully included in the life and worship of the church. As an organization we are dedicated to the sharing of that awareness with the Seminary community, the larger church community and the world; and thereby, with the cooperation of the faculty and administration, facilitate the general accessibility of disabled persons





to all Seminary buildings and programs. Membership is open to any concerned person.

The Evangelical Student Fellowship

The Evangelical Student Fellowship (ESF) is a fellowship of care and support for students and faculty of evangelical convictions. It has three organizing principles: 1) to provide for the spiritual development of its membership; 2) to stimulate academic excellence in evangelical scholarship; 3) to provide a forum whereby evangelical students can engage the wider Seminary community in dialogue on issues of mutual concern. Any student is welcome to attend ESF activities.

The International Student Association

The International Student Association (ISA) is composed of all international students and interested American students. The organization provides an opportunity for these students at Pittsburgh Theological Seminary to become acquainted, share experiences and support one another. The Association desires to make the Seminary community aware of the different social, religious and political views represented by the international students and their countries and through mutual exchange offer enrichment and growth to the community through its activities and events.

The Peace Fellowship

The Peace Fellowship of the Seminary is an informal but active group of students and faculty who seek to comprehend and live out the shalom of our biblical faith. The fellowship attempts to stress both peace education and peace activism. The biblical witness to peacemaking calls us to proclaim God's peacemaking work in the world, to emphasize the peacemaking message within the church and to explore the relationship between faith and politics. Worship services, speakers, conferences, lobbying activity in Washington, D.C. and local political activity have been sponsored by the group over the past six years. This Seminary activity is often coordinated with the work of the Presbytery Peace Task Force and the Pittsburgh Peace Network. The Peace Fellowship functions according to group consensus and meets once a week during lunch.

The Preaching Association

The Preaching Association, supported by the Seminary but operated by students for the students, supplies worship leadership to vacant pulpits in the greater Pittsburgh area, providing valuable experience in preaching for seminarians.

SPICE

SPICE is the organization of single parent students and female and male spouses of students enrolled at Pittsburgh Theological Seminary. Its purpose is to provide organized support for its members as well as promote and maintain a sense of community on the Seminary campus. An emphasis is placed on dealing with the special situations that parents, couples and families encounter in their time here at Seminary. In addition, holiday parties, lectures and special activities are held throughout the school year.

The United Methodist Students Fellowship

The United Methodist Students Fellowship, a support group for United Methodist students, provides opportunities for fellowship, learning, prayer and Bible study. Monthly luncheon meetings with a variety of speakers and other events throughout the academic year are planned.

Pittsburgh Theological Seminary Choir

The Pittsburgh Theological Seminary Choir is open to men and women from the entire Seminary community—students, faculty and staff. The Choir participates in



weekly chapel services and presents seasonal concerts. Rehearsals are held each Tuesday during the academic year from 6:00–7:15 p.m. For further information, contact George E. Tutwiler, organist/choirmaster.

Orientation

Students who are entering Pittsburgh Theological Seminary need to understand the critical significance of theological education, whether at the M.Div., M.A. or S.T.M. level. The M.Div. students will be entering the transition from laity to clergy. The Seminary provides an annual orientation program to sensitize students both to the goals of theological education in general and to the way the Seminary seeks to prepare men and women for the Christian ministry. Additionally, the

Seminary through the Student Association and other student groups introduces entering students to the Pittsburgh scene.

Play Care for Children

Pittsburgh Theological Seminary has set aside several rooms located on the ground level of McMillan Hall as a play care center for pre-school children throughout the school year. The center is staffed by a paid director, volunteer parents and other students. The center's use is restricted to children of the Seminary community.





Educational Programs

- 22 Seminary Degree Programs
- 22 The Master of Divinity Degree
- 24 Field Education
- 25 Placement
- 25 The Master of Arts Degree
- 26 The Master of Sacred Theology
- 28 The Doctor of Ministry Degree
- 34 Joint Degree Programs
- 34 The Doctor of Philosophy Degree
- 35 The Master of Divinity/Master of Social Work Joint Degree
- 35 The Master of Divinity/Master of Library Science Joint Degree
- 36 The Master of Divinity/Master of Business Administration Joint Degree
- 36 The Master of Divinity/Master of Health Administration Joint Degree
- 36 The Master of Divinity/Juris Doctor Joint Degree
- 37 The Master of Arts (Religious Education)/Church Music Degree
- 37 The Master of Divinity/Master of Science (Public Management and Policy) Joint Degree
- 37 Special Programs
- 39 Continuing Education and Special Lectures
- 41 Annual Events
- 41 Special Lectureships
- 42 Outstanding Lecturers and Leaders



Educational Programs

The Master of Divinity Degree

Studies leading to the Master of Divinity degree are designed to prepare men and women for the various ministries of the Presbyterian Church (U.S.A.) and other denominations. It is a fundamental assumption of the Master of Divinity program that preparation for the ministry cannot be separated from engagement in ministry itself. Thus the Master of Divinity curriculum is designed to integrate theological studies and the work of ministry so that theory and practice, academy and parish, become complementary components in the educational process.

One hundred and eight (108) term hours are required for the Master of Divinity degree. When followed on a full-time basis, the program is normally completed in three academic years. Student Pastors are required to spread their degree work over four academic years.

In preparing for Christian ministry, students should develop an understanding of a broad spectrum of knowledge along with a competence in basic pastoral abilities. They should be able to use theological insights to integrate these skills and resources. The Master of Divinity curriculum is designed to guide the student through a pattern of course work and experience which will lead her or him to a basic professional competency with which to begin the ordained ministry. At Pittsburgh Theological Seminary it is understood that this basic professional competency includes:

The ability to understand and make use of the basic documents of faith, i.e., Scripture, creeds and traditions of the church. The study of the Bible, both in English and in one of the original languages and the study of church history are crucial to this ability. The course work in Biblical Studies is supplemented by a required examination on the content of the English Bible.

This test, which is offered annually, must be passed by every Master of Divinity student as a requisite for graduation. Presbyterian students generally enroll in a full academic year's study of both biblical languages in accordance with the ordination requirements of the denomination.

The ability to communicate through preaching, writing and teaching and to counsel and provide leadership in the program and administrative areas, fostered by the course work in the Pastoral Studies and ministry sequences. Three terms of supervised field education are required of all Master of Divinity students in the middler year in conjunction with the Pastoral Studies sequence so that the academic study in the areas of education, pastoral care and homiletics can be critically combined with a well-rounded, supervised involvement in the life of the church.

The ability to understand in theological terms the sociological, ideological and political content of the cultures in which the church ministers. This understanding needs to be followed by the application of ethical standards to the social process, using all of the resources available for making ministry effective. Two required courses in Church and Society, the Introduction to Ethics and one required elective course in ethics help students to reach these goals.

The ability to think theologically. In addition to an introduction into methods and terminology of theological studies (Introduction to Systematic Theology), there are two required courses focusing on Christology and the Church and Sacraments. In Church History there are three required courses (Historical Studies I-III). In these courses students study theological and historical methods as well as the central doctrines of the faith and major periods of the history of the Church.

The ability to practice ministry in an appropriate professional style. One of the first

term courses introduces students to the concept of ministry and its varied responsibilities. In the senior year two courses lead the student to develop his or her own statement of faith (Credo) and to understand the dynamics of the formation of faith in the pastor and, through the pastor, in the people.

The Master of Divinity Curriculum

Junior Year

Term I Interpreting the Bible
Language
Church & Society: Local
Introduction to Ministry

Term II Biblical Introduction
(OT01 or NT01)¹
Language
Introduction to Systematic
Theology
Elective

Term III Biblical Introduction
(OT02 or NT02)²
Exegesis
Historical Studies I
Introduction to Ethics²

Middler Year

Term I Pastoral Studies I: Education
Historical Studies II
Elective
Elective

Term II Pastoral Studies II: Pastoral Care
Christology
Historical Studies III
Elective

Term III Pastoral Studies III: Homiletics
Elective
Elective
Elective

Senior Year

Term I Church & Society: Global
Church & Sacraments
Elective
Elective

Term II Credo
Elective
Elective
Elective

Term III Spiritual Formation
Elective
Elective
Elective

Suggested Four-Year Master of Divinity Program for Student Pastors

First Year

Term I Interpreting the Bible
Language
Introduction to Ministry

Term II Biblical Introduction
Language
Introduction to Systematic
Theology

Term III Biblical Introduction
Exegesis
Historical Studies I

Second Year

Term I Pastoral Studies I: Education
Church & Society: Local
Historical Studies II

Term II Pastoral Studies II: Pastoral Care
Christology
Elective (Polity)

Term III Pastoral Studies III: Homiletics
Introduction to Ethics
Elective

Third Year

Term I Church & Sacraments
Elective
Elective

Term II Historical Studies III
Elective
Elective

Term III Elective
Elective
Elective

Fourth Year

Term I Church & Society: Global
Elective
Elective

Term II Credo
Elective
Elective

Term III Spiritual Formation
Elective
Elective

¹Students must take one Biblical Introduction in each Testament.

²Students may elect to postpone either the second Biblical Introduction or Introduction to Ethics until the middler year in order to make room for one elective in Term III, junior year. A required elective in ethics has to be taken after completion of Introduction to Ethics.

Equivalency Examinations

At the heart of the curriculum in the Master of Divinity program is a core of required courses. Ordinarily all students in the program will take these courses. However, in certain circumstances a student may be excused from a required course. Requests should be submitted to the Dean's Office. The faculty in the field from which the student wishes to be excused will design appropriate tests and have authority to determine whether the student has sufficient mastery for the course to be waived. Such courses will be listed on the transcript, showing that the requirement was fulfilled, but no credit hours will be given.

English Bible Examination

Passing an examination on the content of the English Bible is required for graduation. This examination is offered annually. Although this requirement may be met as late as the third year, it is recommended that students take the examination in the first year of Master of Divinity studies.

Theological Field Education Requirement

Field education at Pittsburgh Theological Seminary assists students to learn about the practice of ministry, through direct involvement in local churches and other settings, under the direction of skilled field supervisors.

Master of Divinity students must complete one year of planned, supervised and evaluated field education in a setting approved by the Supervisor for the Practice of Ministry. This requirement normally is to be fulfilled in the middler year while students are enrolled in the Pastoral Studies sequence of courses. Students are expected to use their field placements as laboratory settings for specific assignments in those courses. Objectives of the program include acquaintance with a wide variety of ministerial activities, development of skills, sensitivity to the dynamics of pastoral relationships, awareness of the social context of ministry and theological reflection upon the various aspects of the practice of ministry. A detailed learning agreement, developed by each student in conjunction with his/her field supervisor, coordinates these educational objectives

with the needs of the church or agency to be served and provides a basis for a shared evaluation of progress at later points in the year. This requirement has been fulfilled when the final evaluation has been completed by supervisor and student and accepted by the Supervisor for the Practice of Ministry. This information is shared with the student's sponsoring judicatory where confidentiality is assured.

Students in the required theological field education program are expected to give eight to ten hours of service in the field per week. Time spent with the field supervisor and in staff meetings should be included in this total, but time spent in travel to and from the field and in preparation for tasks on the field is not to be counted.

Field education placements are negotiated with the intent of broadening each student's range of experiences in order to contribute to his or her personal and professional growth. Placements in hospitals and other service agencies can sometimes be arranged for students who anticipate an institutional ministry after graduation.

Student Pastors

Student pastors are required by the Seminary to extend their program to four years, taking nine credits per term instead of the normal twelve, to compensate for the amount of time required by their field service. An example of the four-year sequence of courses is listed on page 23.

Internships

Internships in a wide variety of settings can be investigated through the Supervisor for the Practice of Ministry. Summer internships include pastorates, youth assistantships and placements in summer camps or parks and secular agencies.

Full-time internships of nine to fifteen months duration in local churches or specialized settings also provide excellent learning opportunities. Such internships, usually taken between the middler and senior years, are required by some denominations of their ministerial candidates. The Seminary will provide assistance in facilitating these experiences.

Other Field Experiences

Supervised field education, usually scheduled in the middler year is also possible in the junior and senior years as well. Students may continue in the same placement for a second year if they are assigned new and more responsible tasks. Occasional preaching under the auspices of the Preaching Association is also available. Field work which is not subject to the same standards of supervision and evaluation can also be arranged for students who require additional income or experience. Entering students are cautioned to limit field work and community involvement so that their academic studies will not be put in jeopardy.

Placement for Graduating Seniors

Pittsburgh Theological Seminary's placement service assists graduating seniors both in locating appropriate situations of service in ministry and in self-evaluation to determine vocational commitments. Presbyterian students are assisted by the Seminary, in conjunction with the Vocation Agency, in meeting the denomination's candidacy requirements and in utilizing the denomination's placement arrangements. Contacts for students of other denominations are facilitated according to their particular needs. An inventory of placement opportunities is kept by the Placement Office. Students are assisted in the writing of resumes and dossiers. Pastor nominating committees, judicatory officials and pastors visit the Seminary campus periodically to interview graduating seniors.

The Master of Arts Program

The Master of Arts Program is designed for men and women who wish to engage seriously in religious studies at the graduate level, but who do not need the full range of courses required in the Master of Divinity Program. The goals of this course of study include: 1) Providing the opportunity for an academic inquiry into some aspects of the Christian religion. 2) Enabling students to concentrate their studies in one or at most two areas of research, under the guidance of a member of the faculty, in preparation for the writing of a thesis. 3) Affording specialized work in the field of Christian

education (see Religious Education Emphasis).

Seventy-two term hours of studies are required for the degree. Thirty hours are to be distributed as follows:

Bible—Nine hours: BI01 and OT01 or OT02 or NT01 or NT02; and one elective

History—Six hours: CH01 or CH02 or CH03

Theology—Six hours: TH01 and TH02 or TH03

Ethics—Six hours: ET01 and one elective

Sociology of Religion—Three hours

NOTE: Up to twelve hours may be taken through PCHE schools.

Normally two years of full-time academic work are needed to complete the program. There is a five-year statute of limitations. M.A. candidates may apply for transfer to the M.Div. program at any time prior to the awarding of the M.A. degree; but once the degree has been awarded, courses credited toward the M.A. may no longer be used for the M.Div.

All candidates are required to write an M.A. thesis, which will normally be between eighty and one hundred pages in length. Up to six (6) hours of credit may be received for Independent Study done as research for this project under the direction of the Thesis Adviser, who must be a member or adjunct of the faculty. It is the responsibility of the candidate, with the assistance of the Director of the M.A. Studies, to select an appropriate Adviser, who should agree to work closely with the candidate. Written agreement to do so should be in the hands of the candidate by the Spring preceding expected graduation, as the Thesis will be due at the end of Term II of the graduation year.

Religious Education Emphasis

A special track which emphasizes religious education is available for M.A. candidates who wish to prepare for nonordained educational ministries. Their courses of study should reflect the balance of studies described above. Some work will be taken at the School of Education of the University of Pittsburgh. Choice of such courses

will be made in consultation with the Education faculty of the Seminary. The M.A. Thesis is required as above and will be completed with an Adviser approved by the Education faculty of the Seminary. In addition, at least six (6) but no more than nine (9) term hours must be taken in supervised Field Education. Arrangements for such work will be made through the Supervisor for the Practice of Ministry in consultation with the Director of M.A. Studies and credit will be granted as Independent Study courses taken with the Education faculty.

The Master of Sacred Theology Degree (International Christian Studies)

The S.T.M. Degree is an advanced degree for which the M.Div. degree or its equivalent is prerequisite. Normally, a full calendar year is needed for the attainment of the degree.

The Program in International Christian Studies, for which the S.T.M. degree is awarded, is designed to assist both overseas and North-American students to study Christianity as an international faith.

The S.T.M. program will pay particular attention to the emergence of: 1) the reality of global dependence and interdependence; 2) the rise of a "third world Church" showing signs of its own distinctiveness and creativity; and 3) the ecumenical reality of the Church expressed both inside and outside the World Council of Churches.

All the candidates will take the required year-long Seminar, "International Christian Studies." In addition, certain elective courses will be designated as particularly appropriate to this emphasis and candidates encouraged to elect them so that there will be interaction and exchange of views among students of different countries as a feature of these courses.

The Program will be under the overall supervision of a Faculty Director. Thirty-six (36) term hours of study are required for the degree. Except for the core Seminar, no course requirements are specified, in order to allow both overseas

and North-American students to pursue special interests in theological studies. North-American students will be encouraged to spend one term abroad at a theological institution, with course work there approved by the Dean.

Candidates must choose one of two tracks. In Track I candidates will be granted nine (9) credits for the writing of a Thesis under the guidance of an adviser. The Thesis Committee will include a second faculty member. In Track II the focus of the study will be provided by a final examination, which may be either oral or written. Up to six (6) credits may be earned under the guidance of an Adviser for preparation of this examination, which will be conducted by the Adviser and one other faculty member.

There are three categories of courses in the Program: the Seminar required of all students, "International Christian Studies"—nine (9) credits; designated electives (two courses)—six (6) credits; and free electives. The remainder of the credits may be earned in guided reading in preparation for taking the examination or in writing the Thesis. Up to three courses appropriate to the program may be taken as free electives at another institution with the approval of the Director, the Adviser and the Dean.

Required Seminar in International Christian Studies

ICS01 Christianity in a World Context

The course seeks to provide information and develop awareness of the ambiguous process through which Christianity has reached ecumenical reality by being linked to the process of Western socioeconomic expansion and missionary enterprise "to the ends of the earth." In this context contemporary developments in the ecumenical movement as well as the specific dynamics of the church in the Third World are taken into account, with particular attention given to the signs of vitality and creativity within Third World Christianity.

Term I

ICS02 Theological Research in International Perspective

An examination of the issues and assumptions in the theological disciplines as defined within several different cultural perspectives and as they relate to the ways in which Christians perceive their international obligations.

Term II

ICS03 Study Project

During the first two terms, participants will determine a Study Project, which will become the focus of the substance and structure of the third term of the Seminar.

Term III

Designated Electives (Subject to year and term offerings)

Specific S.T.M. Elective:

ICS04 Ephesians and the Emerging Church

This study of Ephesians will concentrate on the emerging concept of the church as a global community. Recent studies in the sociology of early Christianity and of the sociology of Roman-Hellenistic society in general will be introduced to complement the use of more traditional methods of exegetical study. The use of the Greek text of Ephesians is strongly encouraged.

ICS05 Christian Education Curriculum and Cultural Pluralism

An examination of selected culturally specific Christian education curriculum materials and projects. Special attention will be focused on Asian, Hispanic, Navajo, Caribbean and Afro-American contributions. Theological, educational and anthropological assumptions that guide curriculum design will be analyzed.

ICS06 Reformed Tradition and Global Ecumenism

This course is designed to enable the student to appreciate the Reformed heritage within today's ecumenical and global context. It will study the roots of the Reformed concern for the unity of the Church. It will deal with the most troublesome theological issues that emerge in ecumenical discussions worldwide (e.g., authority, confessionalism, Scripture, tradition and justice issues). It will also consider what the Reformed stance should be on recent proposals toward achieving mutual recog-

nition by the churches in the areas of baptism, eucharist and ministry.

Electives from M.Div. Curriculum

CS03 Church and Society: Global

ET25 Moral Issues in International Politics

ET30 Christianity in the Latin American Context: Ethical Issues

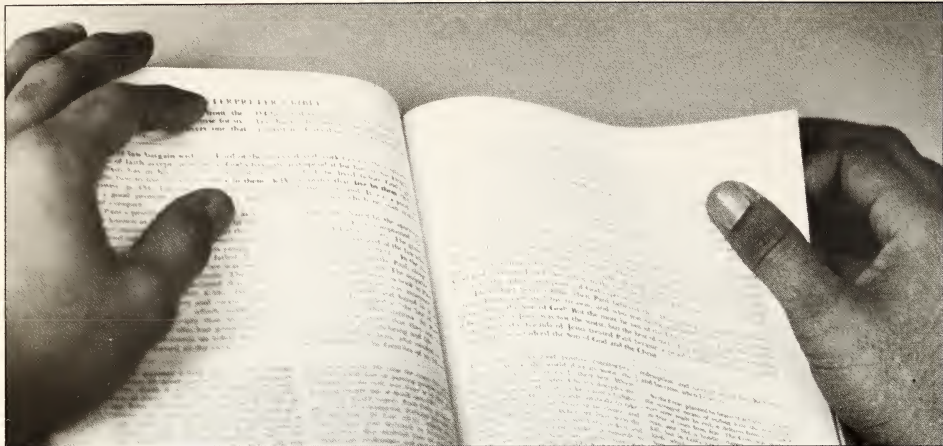
ET36 Christianity and Economic System

ET37 The Ethics of Peacemaking

SR13 The Latin American Context of Liberation Theology

SR18 Christianity and Cultures: Selected Readings from the Third World





Doctor of Ministry Program

Purpose

Developing competency in professional ministry is a process in which ministers are engaged throughout their lives. The Doctor of Ministry Degree Program is designed to facilitate this process through systematic and disciplined study that will lead to a demonstrably higher level of competence in integrating all aspects of ministry.

The Program utilizes ministry-related projects, studies, papers and other assignments to improve proficiency in such areas as:

1. Defining and organizing complex situations of ministry using biblical theological, sociological, political and personal insights.
2. Analyzing situations of ministry in such a way as to understand their nature and causes and to identify opportunities for effective ministry.
3. Taking responsible action with a deeper grasp of homiletical, educational, counseling and administrative principles enhanced by a biblical, historical and theological heritage.
4. Evaluating actions and their outcomes from a variety of responsible perspectives.

Doctor of Ministry candidates select one of the following areas in which to enroll: Parish Focus, Reformed Focus, Pastoral Care Focus or the Chaplaincy Focus. New classes are enrolled each year in the Par-

ish Focus and the Reformed Focus. The Pastoral Care Focus and the Chaplaincy Focus are usually available in alternate years, depending on interest.

Scheduling Options

Two time options are offered for the Parish Focus and the Reformed Focus in order to meet the different situations of ministers. Option I classes meet every Monday on the Pittsburgh campus for four terms. Two seminars or colloquia are taken each term.

Option II concentrates study in four sessions of two weeks, extending over a year and a half. Two seminars or colloquia are taken in each session. Guided reading lists are sent to students several weeks in advance of the sessions to allow for adequate preparation.

Option II sites for the Parish Focus have been established in Pittsburgh (January and June) and Miami, Orlando and St. Petersburg, Florida, (June and October). However, all students must enroll in the Proposal and Biblical Colloquia on the Pittsburgh campus. The program in Florida is now designed as a joint offering of Pittsburgh Theological Seminary and Columbia Theological Seminary, Decatur, Georgia. Details of this offering are available through the Doctor of Ministry Offices at both institutions.

Both Options require approximately three years for completion of the program.

Collegiality

Clergy who enroll in a Focus during a particular term remain together during their seminars and colloquia. Other students are not usually added to their group. This assures a high level of collegiality and trust and facilitates the peer learning which is essential to the program.

Parish Focus

The Parish Focus is organized around the intensive involvement of the pastor's ministerial setting in all phases of the program. These include the Seminar Phase, involving six seminars looking at all areas of parish ministry; the Colloquia Phase, in which the nature of the major Doctoral Project is developed and two elective courses are completed; and the Major Project Phase, involving implementation of the project and the writing of the Project Report.

Congregational involvement proceeds through a committee, chosen by the pastor. The committee discusses the program with the director during a visit to the church and prepares a one-page mission statement, to be endorsed by the congregation. This statement then forms the basis for an evaluation of the church, revealing areas where further growth is desired. It is also used to guide the pastor's appropriation of course work and becomes part of the data used to select and define the major project.

During the Colloquia Phase, the committee consults with the pastor concerning possibilities for the major project. Again, the evaluation provides needed guidance. The committee also decides at this time whether or not to design a congregational elective, which will involve them more directly in the pastor's program.

In the Major Project Phase, the church works closely with the pastor in implementing the major project. This project may take place at the parish level, the denominational level, or the ecumenical level, but the church must be involved to some extent.

While most ministers who elect the Parish Focus serve a local church, others with specialized ministries have found it a flexible vehicle adaptable to their own minis-

tries. These have included denominational posts, ecumenical agencies, prison work and various school ministries. In every case however, the minister, priest, or rabbi must intentionally involve his or her people in the program of study. This insures that the people as well as the pastor benefit directly from the Doctor of Ministry program.

Required Courses in the Parish Focus

DM01 Doctrine of Church and Ministry

The theology of the Church, with special emphasis on implications for the practice of ministry in today's church. Theology is understood and applied in light of specific situations in the candidate's ministry.

DM02 Pastoral Care

Theological and psychological insights are focused on the theory and practice of caring, with case studies furnished by the pastors.

DM03 Homiletics

An advanced course in the theory and practice of preaching in the context of worship, with pastor input central to the seminar.

DM04 Administration

Problems in church administration, including the development of stewardship and lay leadership, are addressed in light of theological criteria and administrative theory.

DM05 Education

The course is designed to help pastors implement a complete educational program, pre-school through adult, in the local church. An examination of the uniqueness of Christian education will be sought.

DM06 Congregational and Community Issues

A case method consideration of problems confronting the church in society, using the discipline of Christian ethics as a major resource.

DM07 Proposal Colloquium

This course is designed to aid the student in focusing upon an area in ministry for the doctoral project. Theoretical issues underlying the problem and a method for addressing the problem are clarified as the student develops a proposal in con-

sultation with peers and faculty. Two credits.

DM08 Biblical Colloquium

Attention will be given to the foci and resources of biblical studies today. Principal emphasis will be placed on the development of a hermeneutic that will lead to helpful and responsible use of the Bible in the doctoral project. Two credits.

Reformed Focus

This Focus is designed to cultivate the Reformed emphasis on the minister as a theological leader of the church. The adjective, "theological," calls attention to the formative role theological reflection and knowledge ought to have in the practice of ministry. There is an urgent need to recover this aspect of ministry. The substantive, "leader of the church," indicates that the context of the theological reflection that is needed must be the Church's unceasing struggle to live out all dimensions of faithful service to Jesus Christ.

The objective of the program is to develop the ability of participants to formulate theologically based actions directed toward "the great ends of the Church," as these ends have been understood in the Reformed tradition. To accomplish this purpose the Reformed Focus provides more extensive opportunity for theological reflection than the Parish Focus. Six "core" seminars have been developed to deepen the student's awareness and understanding of Reformed contributions in the areas of Biblical Studies, Theology, Ethics and Worship. In addition to these seminars, the Proposal Colloquium and eight hours of electives are required for the degree. Three of these elective credits must be in the discipline most germane to the "practical" aspect of the student's project (education, pastoral care, homiletics, or administration). Three other elective credits must be in one of the disciplines contributing to the "biblical and theological" chapter of the major paper. The final two elective credits are at the discretion of the student and the Major Adviser and should be considered additional research for the project.

The program is conducted along the lines of the Parish Focus. It includes a Seminar Phase, involving the six "core" seminars,

taken in three successive terms; the Colloquium Phase, in which the design of the major project is worked out beginning with the Proposal Colloquium and in which the required elective in one of the "practical" disciplines is taken; and the Major Project Phase, involving the completion of the other electives, implementation of the project and the writing of the Project Report.

Congregational involvement in the student's work follows the design used in the Parish Focus Program. A congregational committee participates in the drafting of a mission statement that informs the student's project. The committee also functions as a sounding-board for the student in the planning, execution and evaluation of the project.

Required Courses in the Reformed Focus

DM40 Reformed Theology

A systematic analysis of the ways in which different types of theology within the Reformed tradition have dealt with some of the most important doctrines of the Christian faith. Among the variations studied are the "high Calvinism" of the Synod of Dort; the Amyraldian theology; "federal" theology; the Princeton School; the Mercersburg theology; and representative "liberal," "neo-orthodox," and "evangelical" Reformed theologians. Doctrines considered include the concept of the "sovereignty" of God; the covenant of grace; the atonement of Christ; grace and "free will"; the Church as the "communion of saints"; and the Kingdom of God.

DM41 Biblical Authority and Interpretation in the Reformed Tradition

This course is designed to help the pastor synthesize the most important ingredients that must go into a responsible presentation of biblical teaching in the Reformed tradition today. These include the history of the Christian canonical Scriptures; the meaning of the "Scripture Principle" of the Reformation; and the main types of biblical interpretation before and after the historico-critical approach. Among the latter types, the hermeneutics of Schleiermacher, the Princeton School, "Fundamentalism," and Karl Barth are singled out for special attention.

DM42 Worship in the Reformed Churches: Tradition and Timeliness

For those whose heritage is the Protestant Reformation, tradition has stood for authority opposed to Scripture and timeliness is often contrasted with tradition. But, there is now a growing awareness of the priority of the Christian community and a deeper appreciation for the whole life of the Church as it has been nurtured and formed by the Holy Spirit in every age; and that in the Christian theology timeliness and tradition are held together by "Jesus Christ, the same yesterday and today and forever." It is in this context that we must understand worship in the Reformed churches.

DM43 The Social Transforming Character of Reformed Ethics

The course reviews the motifs of Christianity's relationship with culture in the thought of H. Richard Niebuhr and then focuses on the transforming motif as expressed in Reformed thought. The Reformed tradition's relationship to politics, revolution, economics, technology and vocation is investigated in Western culture. The case of the World Alliance of Reformed Church's recognition of apartheid as heretical is examined for the possibilities and problems of Reformed thought in the developing world.

DM44 Reformed Ecumenism

This course is designed to enable the student to appreciate the Reformed heritage within today's ecumenical context. It examines the roots of the Reformed concern for the unity of the Church. It deals with the most troublesome theological issues that emerge in ecumenical discussions (e.g., authority, confessionalism, Scripture and tradition). It also considers what the Reformed stance should be on recent proposals towards achieving mutual recognition by the churches in the areas of baptism, eucharist and ministry.

DM45 Theological and Ethical Issues Before the Church

This course studies the positions of the United Presbyterian Church, U.S.A. and the Presbyterian Church, U.S., on ethical and theological issues that caused great controversy in the sixties and seventies and continue to be issues on which there



is continuing confusion and controversy today. Issues such as abortion—the "right to life" versus the "right to choose"; capital punishment; nuclear weapons and the threat of nuclear war; environmental ethics; bio-medical ethics; the problems of Central America and the Sanctuary movement; prayer in the public schools; pornography and the problem of censorship; are among those that may be singled out for close study.

Pastoral Care Focus

Pastoral Care is that form of ministry representative of the servant-role in which one person tries to help another person or persons to resolve problems and crises so that each human life may reach its full potential. The pastor's goals are both ultimate and penultimate: ultimately to help people to relate to God meaningfully and penultimately to cope creatively with living, especially with problematic situations. Therefore, the pastor uses theological and religious insights and resources as well as theory and practical skills learned from the social sciences, especially psychology.

Pittsburgh Theological Seminary has devised a specialty in pastoral care at the doctoral level to assist pastors to become more proficient in the art of pastoral caring and counseling. The doctoral program involves ten required seminars and one elective, scheduled in a two-year period and a third year which is devoted to a project and clinical paper reporting that work. Throughout the three-year program theo-

logical and psychological insights are used in developing the theory and practice of pastoral care. While attention is given to those areas of stress and pain which most command the pastor's attention (anxiety, grief, guilt, depression, aging, addiction, marriage and family, identity crises, etc.) the program also focuses upon the pastor's work in helping people to relate to God meaningfully and to cope creatively with living.

The clinical paper, dealing with an aspect of pastoral care, is written under the supervision of a committee of two faculty in this field. No less than fifty pages in length, the paper must include a description of the problem and the proposed methodology; a section presenting biblical, theological and historical material pertinent to the study; a review of the relevant literature; an empirical study of the subject chosen; and a concluding section detailing results of the inquiry together with any suggestions for further study.

Required Courses in the Pastoral Care Focus

DM01 Doctrine of Church and Ministry

The theology of the Church, with special emphasis on implications for the practice of ministry in today's church. Theology is understood and applied in light of specific situations in the candidate's ministry.

DM07 Proposal Colloquium

This course is designed to aid the student in focusing upon an area in ministry for the

doctoral project. Theoretical issues underlying the problem and a method for addressing the problem are clarified as the student develops a paper proposal in consultation with peers and faculty. Two credits.

DM21 Human Development

This course traces human development along lines set forth by several important scholars in the field. The course stresses development in ego psychology as especially helpful to the practice of ministry. It deals also with analysis of the communal component and group theories and their implications for ministry.

DM22 Pastoral Care I

This course includes both clinical and didactic components. It deals with the history of pastoral care, the identity of the pastor, the nature of stress, especially on persons such as pastors and the basic skills in pastoral care.

DM23 Theology and Pastoral Care

This course has in mind the dialogue between theology and pastoral care as forms of human wisdom which have their own origins and their own varieties of correlation. Important theological concepts will be brought to bear on a variety of theories and practices in pastoral care.

DM24 Clinical Hospital Seminar

This seminar is designed to integrate experiential learning about one's own functioning in the practice of ministry within a hospital setting and to relate that practice to theology, medicine and the behavioral sciences. It includes interdisciplinary



didactic sessions in hospital visitation, case seminars and group process. Two credits.

DM25 Assessment of Needs/Stress

When persons are identified as needing help, how can the pastor understand what their needs are? This question is the heart of the course. The answer will be sought in a variety of models, which examine stress in the individual, in family systems and in social groups such as the congregation.

DM26 Marriage and Family

The dynamics of marriage and family are addressed both psychologically and theologically. A major part of the course deals with the practice of marital counseling and caring for families.

DM27 Pastoral Care II

Specific attention is given to problems which are frequently encountered in ministry, such as those concerned with adolescence, grief, depression, substance abuse and aging. Techniques are developed for working with counseling situations.

DM28 Clinical Seminar in Pastoral Counseling

The aim of this seminar is to enable the minister to decide which situations in ministry are appropriate to pastoral counseling and to provide supervision in those that are. Two credits.

Chaplaincy Focus

The Chaplaincy Focus is designed to extend the ministry of the church more deeply and effectively to those who are in institutional situations such as the military, schools, hospitals, or prisons. The Doctor of Ministry goal, to increase competence in ministry, is applied to chaplains by tailoring the seminars specifically to the unusual needs which chaplains encounter. While the formal structure of each seminar addresses general needs common to chaplains, there is an intentional flexibility in the seminars so that discussion of the issues raised will increase insight and skill in the forms of ministry represented in each group of chaplains.

The flexibility of the program is also demonstrated in the negotiable timing of courses. An entering group may contract to study together for as many as six or as few as two seminars per year.

Since seminars are offered in concentrated one-week periods, usually with thirty class hours, readings for the class and application of insight must take place before and after the course. Therefore, at the beginning of the program each chaplain will receive syllabi for all seminars. This will allow preseminar guided reading and will prepare the chaplains to benefit fully from the classes. Application of the course work in a specific assignment will be negotiated between the professor and chaplain and will usually be completed within three months of the class.

The Chaplaincy Focus proceeds in two stages. The first includes five core courses, plus a two-week Proposal Colloquium and a Biblical Colloquium. The second stage includes three electives related, where possible, to the doctoral project, plus the actual work of the project.

Required Courses in the Chaplaincy Focus

DM01 Doctrine of Church and Ministry

The theology of the Church, with special emphasis on implications for the practice of ministry in today's church. Theology is understood and applied in light of specific situations in the candidate's ministry.

DM31 Pastoral Care for Chaplains

Most chaplains spend much time in counseling and many have taken some advanced work. Basic principles, therefore, will be assumed; and special consideration will be given to pastoral problems that are particularly encountered in chaplaincy. Among these are stress resulting from frequent moves, conflicts around insecurity of interpersonal relationships, high incidence of crisis intervention and development of community resources in a largely transient congregation. Considerable freedom is allowed for the study of cases brought by group members.

DM32 Education as it Pertains to Adults

Special emphasis is placed on the development of programs for adults. Where appropriate, programs for women and minorities will be encouraged and developed. The course also includes theory and practice involving the broad spectrum of education as it is applied in institutional relationships.

DM33 Worship

Preaching skills and worship theory are discussed. Particular attention is given to the dynamics of preaching and the development of modes of worship in the unusual circumstances of chaplaincy. There is also consideration of the chaplain's personal devotional resources.

DM34 Social Ethics for Chaplains

An examination through lectures, case studies and seminar discussions of the social teaching of the churches relevant to the institutional ministry of the chaplain in schools, hospitals, prisons and the military.

DM07 Proposal Colloquium

This course is designed to aid the student in focusing on an area in ministry for the doctoral project. Theoretical issues under-

lying the problem and a method for addressing the problem are clarified as the student develops a proposal in consultation with peers and faculty. Two credits.

DM08 Biblical Colloquium

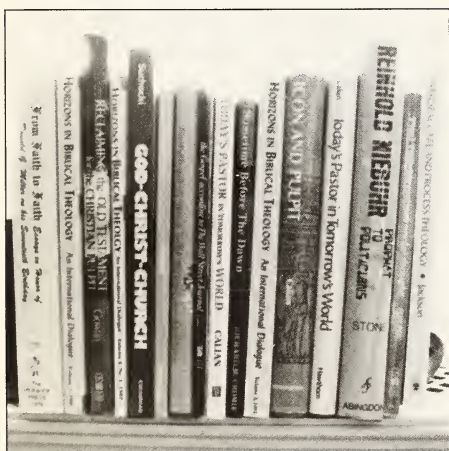
Attention will be given to the foci and resources of biblical studies today. Principal emphasis will be placed on development of a hermeneutic that will lead to helpful and responsible use of the Bible in the doctoral project. Two credits.

Joint Degree Programs**The Doctor of Philosophy Degree**

The University of Pittsburgh and Pittsburgh Theological Seminary have a cooperative graduate program in the study of religion.

Pittsburgh Theological Seminary participates in the University of Pittsburgh's Cooperative Graduate Program in the Study of Religion. This program draws upon the resources of both institutions and leads to the Ph.D. degree awarded by the University.

The aim of the program is to foster creative, interdisciplinary study in several areas: Biblical Studies (Old and New Testament); History of Religions (chiefly Christianity and Judaism, but work in Islam, Hinduism and Buddhism is also offered); Theology; Ethics; Sociology and Anthropology of Religion; and Phenomenology of Religion. For information about requirements, course offerings, preliminary and comprehensive examinations,



language requirements, etc., consult the University of Pittsburgh's bulletin, *Graduate Programs in the Faculty of Arts and Sciences*.

Inquiries and applications for admission should be addressed to:

Director of Graduate Studies
Department of Religious Studies
University of Pittsburgh
2604 Cathedral of Learning
Pittsburgh, Pennsylvania 15260

The Master of Divinity/Master of Social Work Joint Degree Program

To encourage and equip women and men to engage in social work both in and out of the church and to provide opportunities in social work for students who feel a call to practice within a church setting, the Pittsburgh Theological Seminary and the University of Pittsburgh Graduate School of Social Work have developed a program offering a joint degree, that is, M.Div./M.S.W.

This joint effort enables students to receive both the M.Div. and the M.S.W. in four years of post-baccalaureate study instead of the usual five. Nevertheless, the joint program provides a full course of study in both theology and social work.

This is effected by equating certain courses now taught in both schools, by making provision for courses taken in one school to count as electives in the other and by developing specialized field placements.

The curriculum of the Graduate School of Social Work encompasses studies in four major curriculum areas or "clusters": Health/Mental Health; Juvenile and Criminal Justice; Poverty and Associated Problems; and Children and Youth.

Candidates for the joint degree who enter the program through the Seminary will concentrate on theological studies during the first two years. Application should be made to the University of Pittsburgh Graduate School of Social Work during the first term of the second year at the Seminary. The third and fourth years will be spent predominantly at the School of Social Work, but one course per term will be

taken at the Seminary. Should a student elect to terminate the joint program before its completion and seek only one degree, he or she will be required to complete all of the work ordinarily required for that degree.

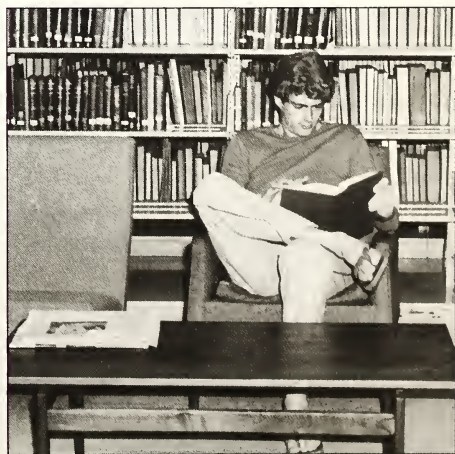
During the third year limited financial aid will be available for students in the joint program. Due to the higher tuition costs at the University, such students will probably need to secure additional financial aid from the University or other sources.

Inquiries regarding the Graduate School of Social Work and requests for Social Work catalogs should be addressed to: Director of Admissions, Graduate School of Social Work, University of Pittsburgh, Pittsburgh, Pennsylvania 15260.

The Master of Divinity/Master of Library Science Joint Degree Program

Pittsburgh Theological Seminary and the School of Library and Information Science of the University of Pittsburgh established in 1968 a joint program to train men and women in theological librarianship. The program, designed to be completed in four academic years, culminates in two degrees, the M.Div. and the M.L.S.

Normally, a student will take the first part of his/her work at the Seminary and begin work at the University in the third year. The program will include a course on resources in theological libraries and six



credits of field experience in theological librarianship at the Seminary. Should a student elect to terminate the joint program before its completion and seek only one degree, he or she will be required to complete all of the work ordinarily required for that degree.

Inquiries regarding the School of Library and Information Science and requests for Library Science catalogs should be addressed to: Director of Admissions, School of Library and Information Science, University of Pittsburgh, Pittsburgh, Pennsylvania 15260.

The Master of Divinity/Master of Business Administration Joint Degree Program

Management of the life of the church, in larger local congregations and in regional and national agencies, increasingly requires familiarity with business practices and the availability of some people who are able to combine professional knowledge and experience in the traditions of Christian ministry and in the area of business administration. In addition, only acquaintance with the actual theory and practice of business administration can enable the Christian minister to make informed contributions to the reality of business life in our time.

Therefore the Pittsburgh Theological Seminary and the Graduate School of Business at the University of Pittsburgh have developed a program for a joint degree, the M.Div./M.B.A. By adopting a four-year plan of study at the Seminary, and by using primarily evening M.B.A. courses, a candidate for this joint degree can accomplish all necessary requirements within four years. A detailed plan for the four-year curriculum leading to the joint degree is available, upon request, through the Dean's Office at either of the participating institutions. For further information on the curriculum and admissions requirements at the Graduate School of Business, write to: The Dean's Office, Graduate School of Business, The University of Pittsburgh, Pittsburgh, Pennsylvania 15260.

The Master of Divinity/Master of Health Administration Joint Degree Program

While this joint degree program with the Graduate School of Public Health at the University of Pittsburgh was still awaiting final approval at the time this catalog was printed, it will probably be in operation during the academic year 1985-86. The program, designed to be completed in five years, will lead to two degrees, the M.Div. and either the Master of Health Administration (M.H.A.) or the Master of Public Health (M.P.H.).

Further details will be announced at the appropriate time. For information write to: The Dean, Pittsburgh Theological Seminary, 616 North Highland Avenue, Pittsburgh, Pennsylvania 15206-2596.

The Master of Divinity/Juris Doctor Joint Degree Program

In 1983 the School of Law at Duquesne University and Pittsburgh Theological Seminary established a joint degree program leading to the M. Div. and Juris Doctor (J.D.) degree. The completion of both degrees separately would normally take six years; the joint program allows for the completion of both degrees in five years by permitting work in one institution to count as credit in advanced standing in the other institution.

In the Judaeo-Christian tradition the contact is very close between justice and law, and the ministry of the people of God. The practice of ministry is frequently intertwined with the administration of law. Graduates of the joint degree would be expected to work in a wide array of professional tasks, such as law firms which specialize in serving religious institutions as clients, church boards and agencies, and parish ministries of various kinds.

Admission into the program is determined by each institution separately; admission into one institution does not guarantee admission to the other. Inquiries concerning the Law School at Duquesne University should be sent to: Director of Admissions, School of Law, Duquesne University, Pittsburgh, Pennsylvania 15282.

The Master of Arts (Religious Education)/Church Music Dual Degree Program

The School of Music at Duquesne University and Pittsburgh Theological Seminary established a joint program in Church Music and Christian Education in 1983. The program culminates in an M.A. degree in Church Music and Christian Education which is awarded by Pittsburgh Theological Seminary.

The program can be completed in three years. Admissions are to be determined by each participating institution separately: admission into one institution does not guarantee admission by the other institution.

The curriculum is designed to prepare qualified persons to minister to local parishes both musically and educationally. A combination of these forms of ministry is often found desirable and practical.

Inquiries concerning the School of Music should be addressed to: The Dean, School of Music, Duquesne University, Pittsburgh, Pennsylvania 15282.

The Master of Divinity/Master of Science (Public Management and Policy) Joint Degree Program

The School of Urban and Public Affairs (SUPA) at Carnegie-Mellon University and Pittsburgh Theological Seminary began in 1983 offering a joint degree program leading to the two degrees of Master of Divinity (M. Div.) and Master of Science in Public Management and Policy (M.S.).

Through the recognition by both institutions of work performed in the other institutions for advanced standing, the program can be completed in four years. Normal completion of each degree program independently would require five years. Admission is determined separately by each institution; admission to one institution does not guarantee admission into the other.

Public management and policy is increasingly required for the practice of ministry at all levels. The joint degree program seeks

to prepare persons as experts in urban policy and management as well as theology in order to establish a group of specialists ready to serve the church as practitioners and consultants through a combination of expertise which is constantly in demand.

Inquiries concerning the SUPA part of the program should be directed to: The Dean, School of Urban and Public Affairs, Carnegie-Mellon University, Pittsburgh, Pennsylvania 15213.

Special Programs

Pittsburgh Council on Higher Education

The Pittsburgh Council on Higher Education (PCHE) is a cooperative organization composed of Pittsburgh area colleges, universities, and graduate schools. Participating institutions include: Carlow College, Carnegie-Mellon University, Chatham College, Community College of Allegheny County, Duquesne University, LaRoche College, Pittsburgh Theological Seminary, Point Park College, Robert Morris College, and the University of Pittsburgh.

The purposes of PCHE are: to represent a common voice on a variety of issues; to examine possibilities for cooperation among the member institutions; and, above all, to undertake joint programs which expand educational opportunities for students and make the best use of institutional resources. The membership of the Seminary in PCHE benefits students by providing possibilities for cross registration in courses at the graduate level, by establishing library privileges at eight academic libraries other than our own, and by initiating programs in specialized areas.

The American Schools of Oriental Research

The Seminary is associated with the American Schools of Oriental Research. This corporation is involved in archaeological research in the Middle East. Most of their work has been concentrated in Palestine and Iraq, and they maintain schools in Jerusalem, Amman, and Baghdad. Since 1924, we have been active participants in numerous field projects in cooperation with the American Schools of Oriental Research.

Arsenal Family and Children's Center

The Arsenal Family and Children's Center came into being in 1952 as a result of a Pennsylvania mandate to the Western Psychiatric Institute and Clinic to "deal with the mental hygiene of the normal child in the way of study and training in order that there may be a program of prevention of mental and nervous disorders as a result of giving children the proper background and training that will prevent such disorders." The Arsenal Family and Children's Center has grown and developed into a unique field laboratory for the psychological study of children and their families. It also provides an environment in which students learn methods for the disciplined observation of children and families. It thereby contributes to the education and training of students for the ministry and other service-related careers.

The National Capital Semester for Seminarians

Pittsburgh Theological Seminary participates in the National Capital Semester for Seminarians sponsored by Wesley Theological Seminary, Washington, D.C. This program provides an opportunity for seminary students to spend a semester in Washington for study and involvement in the processes of government and the concerns of the churches. The program is designed to include supervised study and interaction (reflection), and will provide a full term of academic credit. The program is open to any student who has completed at least one year of study at Pittsburgh Theological Seminary. Seminary graduates may apply for a program to begin within one year of their graduation.

Clinical Pastoral Education

Clinical Pastoral Education brings theological students and ministers into supervised encounter with persons in critical life situations. Out of intense involvement with persons in need and the reactions from peers and supervisors, the students develop new awareness of themselves as persons and of the needs of those to whom ministry is offered. From theological reflection on specific human situations, new insight and understanding are derived and the student or minister is confronted with his or her own humanity. Within the interdisciplinary team-process

of helping persons, they develop skills in interpersonal and interprofessional relationships. Pittsburgh Theological Seminary grants academic credit to students who complete full quarters of Clinical Pastoral Education at centers accredited by the Association for Clinical Pastoral Education.

The Association for Clinical Pastoral Education accredits a nationwide network of Clinical Pastoral Education Centers and their supervisors. Pittsburgh Theological Seminary is a member of the association.

Special Nondegree Studies

Clergy and lay persons who wish to enroll as Special Students in courses at Pittsburgh Theological Seminary for non-degree purposes are invited to do so. Special Students may enroll in as many as two courses per term, up to a total of six courses. Special Students complete all the assigned requirements for each course in which they enroll and receive academic credit. Credit earned as a Special Student may be transferred to any established Seminary degree program in which the student may later enroll. Those desiring Special Student status must possess an accredited bachelor's degree and apply through the Admissions Office.

Clergy and lay persons who desire to audit courses at Pittsburgh Theological Seminary are invited to do so. No academic credit is given for audits. Applications for audit shall be accompanied by a college transcript and be submitted to the Continuing Education Office along with a fee of \$50.00 per course. The transcript and record of classes will be kept as part of the Continuing Education files.

International Scholars Program

Pittsburgh Theological Seminary is committed to serving the professional educational needs of the whole church. Scholarships are offered annually to international scholars who have already completed the Master of Divinity degree or its equivalent in their own country and whose plans for an additional year of study are endorsed by the church in their own country. These scholarships provide tuition, room, board and a small monthly cash allowance for one academic year to international stu-

dents endorsed to the Seminary by the World Council of Churches, the World Alliance of Reformed Churches or by the Leadership Development Program of the National Council of Churches.

Distinguished Pastor-in-Residence Program

This program gives the Seminary community the opportunity to dialogue with persons involved in a variety of ministries. During each academic year, persons representing three different models of ministry are invited to spend four to eight weeks in residence on the campus. The distinguished guests visit classes, participate in Seminary activities, engage in conversations with students and faculty, and lead one or more chapel services. One guest is present each term.

During the last two academic years, the Seminary welcomed distinguished pastors who were engaged in overseas ministries, urban redevelopment ministries, large suburban church ministries, small church ministries, chaplaincy ministries, and judicatory ministries. Distinguished guests include pastors who are alumni/ae of Pittsburgh and many other seminaries. Each guest is hosted by a member of the faculty of the Seminary.

In addition the Seminary from time to time invites distinguished lay persons to spend several days to a week on our campus. These church women and men share insights about their ministries and ways in

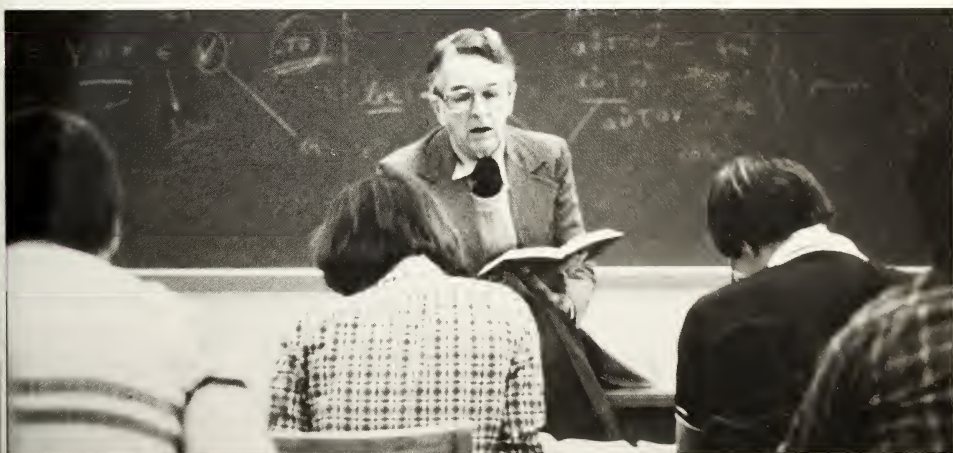
which their church and work commitments interact. Distinguished guests have included a banker, a newspaper editor, management consultants, an attorney, corporation leaders, and others.

Continuing Education and Special Lectures

The Continuing Education program at Pittsburgh Theological Seminary is carefully designed to meet the needs of both clergy and laity. For men and women engaged in professional ministry, a theological degree begins a lifelong process of growth. Experiences in parish life can be extremely important lessons when brought back to the classroom and shared with colleagues. Updating skills and knowledge under the leadership of Seminary faculty members and visiting professors is of keen interest and value to those who seek continued personal and professional growth.

For an increasing number of laypeople who make their living in a variety of ways in the world, a theological education consists of short-term seminars and conferences; at these events, outstanding leaders introduce new thoughts, exchange takes place between clergy and laity and old ideas are challenged and reshaped, resulting in a new fulfillment in life.

Each year our Continuing Education program consists of a basic core of events, with contemporary topics added in con-





sultation with a dedicated committee of faculty, area clergy and laypeople.

Annual Events

Auditing of regular Seminary courses has been a traditional option for clergy in order to update their knowledge and for laity with a bachelor's degree who wish to gain increased familiarity with a specific subject.

Independent-study-in-residence is a way to make excellent use of a larger block of time, such as study leave. The Clifford E. Barbour Library is available; the guidance of a faculty member can be arranged; and pleasant overnight rooms are available in the Continuing Education wing of Fisher Hall.

Four Monday Mornings are offered twice a year, in the fall and in the spring. Two subjects are covered by different professors each morning; a Monday evening format will be introduced in the fall of 1985.

An archaeological lecture is offered by a visiting scholar from the United States or abroad, combined with the opportunity for a guided tour of the Bible Lands Museum on the Seminary campus.

The Preaching Seminar allows pastors to periodically study the art of preaching from a different perspective. In addition, the Seminary's Speech Studio is available for preaching, use of the audio-visual facilities, followed by a private critique with one of the Seminary's homiletics professors.

A Writers' Workshop provides professional guidance about the practical aspects of publishing written materials. Laypeople as well as clergy have found this workshop valuable, not only in polishing writing skills, but as an opportunity to share ideas.

Travel-study trips to the Holy Land, Jordan and Egypt are not annual events, but will be conducted more frequently in the future. The pre-trip study is open to trip participants and other interested individuals and provides the background necessary to understand the subsequent tour. A trip is planned for the spring of 1986.

The Summer School of Religion, sponsored by the Pitcairn-Crabbe Foundation, is held for one week each June on the

Seminary campus. A tradition for over 40 years, this outstanding continuing education experience provides exceptional leaders at a nominal cost to Presbyterian clergypersons and certain other full-time Presbyterian Church employed professionals from this geographical area.

In addition to these programs, the Continuing Education/Lay Education Committee has made a commitment to include at least one experience in Music/Worship, Theology, Spirituality, Church Growth, Clergy Skills, Media, Current Ethical Issues and Bible Study in Old and New Testaments during a four-year period.

Special Lectures

The Special Events at Pittsburgh Seminary include Concerts by the Seminary Choir, visiting scholars' presentations from national and international backgrounds and the following Special Lectures:

The Ritchie Memorial Lectureship

Established in 1977 by Orland M. Ritchie in memory of the Reverends Charles McKelvey Ritchie, Willard Vedelle Ritchie and Orland Melville Ritchie in the field of Christian Education, this endowment is used to bring visiting professors such as Hans Küng, C. K. Barrett and Kenneth E. Bailey to teach courses in our regular curriculum.

The Schaff Lectures

The Schaff Lectures were established to honor the late David S. Schaff, Professor of Church History at Western Theological Seminary for twenty-three years and





coeditor of the Schaff-Herzog Encyclopedia. Past Schaff Lecturers have been Rosemary Ruether, David Tracy, John Westerhoff, Walter Brueggemann; future guests include Markus Barth of Basel, Switzerland. The Lectures are given on any subject related to the general field of theological study.

The Elliott Lectures

Given in theology and on literary or scientific subjects related to theology, past Elliott Lecturers have been Robert Jewitt, Virgil Cruz and Charmarie Jenkins Blaisdell.

Kelso Lectures—Martin Luther King, Jr., Day

Preston Williams, Alice Graham McNair and Vincent Harding have been recent speakers who have assisted the Seminary community celebrate the life of Martin Luther King, Jr.

The W. Don McClure Lectureship

Covering topics of World Mission and Evangelism, the W. Don McClure Lectures have been established to honor the missionary who spent 50 years of his life in overseas service before being slain in a Somali guerilla raid. Samuel Moffett, Dale Brunner and Kenneth E. Bailey have helped establish this lectureship; Bishop Festo Kivengere and Don Black will be future lecturers.

The Pittsburgh Biblical Colloquium

The Pittsburgh Biblical Colloquium provides an annual two-day conference at

which a single and important theme of the Bible is approached from the vantage point of Old and New Testament. The Colloquium of 1984 explored the issue of "Shalom in the Bible"; the 1985 Colloquium will deal with "A New Heaven and A New Earth. Significance and Interpretation of Apocalyptic in the Bible"; in 1986 the conference will focus on the dialogue between Christians and Jews in Biblical interpretation.

The J. Hubert Henderson Lectures on Church and Ministry

The newest series inaugurated at the Seminary, this lecture honors the pastor for 35 years at the Wallace Memorial Presbyterian Church of Pittsburgh. Martin Marty and Frederick Buechner will inaugurate the first two years of the series.

Outstanding Lecturers and Leaders

Peter J. Gomes, Harvard Divinity School, MA

Walter Wink, Auburn Theological Seminary, NYC

Thomas Starzl, M.D., Presbyterian-University Hospital of Pittsburgh, PA

Jim Wallis, Sojourners Magazine, Washington, D.C.

Louis and Colleen Evans, National Presbyterian Church, Washington, D.C.

Mary Beth Peters, Organizational Development Consultant, NYC

James A. Sanders, Claremont School of Theology, CA



Clinton Marsh, President of Knoxville College, TN

Eduard R. Schweizer, University of Zurich

John C. Wynn, Colgate-Rochester Divinity School, NY

Robert H. Meneilly, Village Presbyterian Church, Prairie Village, KA

James Forbes, D.Min., Union Theological Seminary, NYC

John Birkbeck, Aberdeen, Scotland

Cynthia Campbell, Austin Theological Seminary, TX

Harold Wilke, Exec. Dir. Community of Healing, White Plains, NY

Robert K. Hudnut, Winnetka Presbyterian Church, IL

Edmund Pellegrino, M.D., Georgetown University Medical School, Washington, D.C.

James D. Glasse, Lancaster, PA, formerly President of Lancaster Theological Seminary

Abraham Twerski, M.D., Gateway Rehabilitation Center and St. Francis Hospital, Pittsburgh, PA

Horace Allen, Boston University, MA

Lloyd J. Ogilvie, First Presbyterian Church, Hollywood, CA

Walter Menninger, M.D., Menninger Foundation, Topeka, KS

James E. Lee, Gulf Oil Corporation, Pittsburgh, PA

Speed Leas, Alban Institute, Washington, D.C.

Robert Schuller, Crystal Cathedral, Garden Grove, CA

William F. Orr, Emeritus Professor, Pittsburgh Theological Seminary, PA

Josephine Massyngbaerde Ford, University of Notre Dame, IN

William Hudnut, Mayor of Indianapolis, IN

Gayraud S. Wilmore, Jr., New York Theological Seminary, NYC

John S. Savage, President of L.E.A.D., Reynoldsburg, OH

Elayne Hyman Bass, Howard University, Washington, D.C.

Doris Hill, Western PA pastor, former Presbyterian G.A. Staff member

James H. Costen, Interdenominational Theological Center, Atlanta, GA

Matthew Fox, O.P., Holy Name College, Oakland, CA

Michael Maccoby, Director, Harvard Project on Work, Washington, D.C.

William S. Kanaga, Arthur Young Co., NYC

Richard Munro, Time, Inc., NYC

Donald W. Shriver, Jr., President of Union Theological Seminary, NYC

Robert Wood Lynn, Lilly Endowment, Indianapolis, IN

Martin E. Marty, Chicago University Divinity School, IL



Course Descriptions

- 46 Studies in Bible
- 46 Required Courses
- 48 Old Testament
- 51 New Testament
- 53 Studies in History
- 53 Required Courses
- 54 Electives
- 56 Studies in Theology
- 56 Required Courses
- 57 Electives
- 59 Studies in Church and Ministry
- 60 Required Courses
- 62 Ministry
- 62 Church and Society
- 63 Ethics
- 65 Sociology of Religion
- 65 Education
- 67 Pastoral Care
- 69 Homiletics
- 70 Worship and Church Music
- 71 Evangelism and Mission
- 72 Administration



All courses are for three academic credits unless otherwise noted.

Studies in Bible

"Thy word is a lamp to my feet and a light to my path" (Psalm 119:105). The word of God in Scripture nourishes and regulates Christian faith and action, it lays the cornerstone for every aspect of the Church's ministry to the world and it sets norms for the structures of Christian theology. A rediscovery of the Bible has provided the impetus for every forward movement in the history of the Church. At the end of the twentieth century, when alienation of individuals, races, classes and nations threatens to tear the world apart, when the issue of authority continues to be a problem, a new and careful look at the sources of our common faith is imperative.

The intention of the courses offered is to engage students in Old and New Testament research in such a way that they may learn the methods of study, acquire the basic tools and skills necessary to undertake ministry and constantly relate their own study of the Scriptures to all facets of the Christian life.

During the first two years of work in the M.Div. program students will survey the literature of the Old and New Testaments as well as explore the settings and influences of the biblical world by means of three core courses, i.e. Interpreting the Bible and one introduction in each Testament (OT01 or OT02 and NT01 or NT02). The curriculum also calls for serious consideration of the Bible in terms of study in the original languages. Therefore, Hebrew or Greek is required for two terms in the junior year and is immediately followed by a third-term exegetical course in the corresponding Testament. A similar sequence in the other language can be elected in the second or third year. As for further elective opportunities, there are advanced exegetical offerings along with courses in the areas of the intertestamental period, archaeology, Near

Course Descriptions

Eastern languages, biblical theology and ethics, hermeneutics, critical studies, etc.

New discoveries which directly affect our understandings of the Bible continue to be announced with startling frequency. Pittsburgh Seminary has a rich heritage of excellence in the area of biblical studies and we are determined to enable and inspire future generations of Christian leaders to join in the exciting venture of these pursuits.

Required Courses in Bible

BI01 Interpreting the Bible

The Bible is the foundation and touchstone of our Christian faith and tradition. The Bible is also a collection of books, compiled over a long period of time, written in ancient languages and reflecting long dead and distant cultures. How do we go about understanding it and explaining it to others? This course will introduce students to their own presuppositions and to the ways in which the Church has interpreted the Bible and offer the tools to begin the task. It will discuss the formation of the individual Books and their inclusion into the Canon of Holy Scripture, the problem of the Bible as Word of God in the words of humans, the problem of historical statements and theological affirmations, the question of continuity and discontinuity and the contribution which the Bible makes to the task of theology.

Term I 1985-86 Mr. Jackson and Mr. Mauser
1986-87 Mr. Jackson and Mr. Mauser

OT01 Historical Books of the Old Testament

An introduction to the historical books of the Old Testament, intended to acquaint students with the basic methodologies of Old Testament research and the present state of Old Testament studies.

Term II 1985-86 Mr. von Waldow
1986-87 Mr. von Waldow

OT02 Prophets and Psalms

The nature of prophecy in ancient Israel and its background in the cultures of the ancient Near East. Special attention is given to the *genres* of prophetic oracles and the methodologies which may be employed for their interpretation. The message of the great eighth-century prophets, Amos, Hosea, Micah and Isaiah of Jerusalem stand at the heart of the course. The world of Jeremiah, Deutero-Isaiah and Ezekiel is explored. An introduction to the Psalms, as the product of Israel's cultic life, concludes the course. The aim of the whole is to enable the student to begin exegesis with a firm grasp of the fundamentals.

Term III 1985-86 Mr. Jackson
1986-87 Mr. Gowan

NT01 Gospels, General Epistles and Revelation

The principal emphasis of this course is on the four Gospels and the methods employed in their critical study (literary form, and redaction criticism). General Epistles, Revelation and matters of text and canon are examined briefly.

Term II 1985-86 Mr. Kelley
1986-87 Mr. Hare

NT02 Acts, Pauline Epistles and Hebrews

The messages of Acts, the Pauline epistles and Hebrews are examined in the light of their historical context and literary structure. Special emphasis is placed on the life and thought of Paul.

Term III 1985-86 Mr. Hare
1986-87 Mr. Kelley

OT03 Hebrew

A course designed to lead to an appreciation and competent use of Hebrew as one of the languages of biblical revelation. Instruction is in small, graded sections so that a maximum of individual attention and achievement is possible. Two sections will follow the inductive method, working directly with selected texts of the Hebrew Bible. One section will employ the more traditional approach, using a grammar as the basic tool of instruction. Students may elect either approach.

Term I Staff

OT04 Hebrew

A continuation of OT03.

Term II Staff

OT05 Old Testament Exegesis

Each of the language sections in Hebrew moves to the exegesis segment of the sequence. Individual professors indicate to students whether a book or particular passages will be exegeted. The purpose of this course is twofold: 1) Introduction to exegetical method: moving from grammar and syntax to the application of critical methods and the use of reference materials in order to arrive at conclusions concerning the original and present meaning of a text; 2) Continuation of the Hebrew language sequence.

Term III Staff

NT03 New Testament Greek

A course designed to lead to a competent use of Greek as one of the languages of biblical revelation. From the outset the student learns inductively to read from the Greek New Testament and unique study aids prepared by the Staff are used. Instruction is in small, graded sections. Students who have previously studied Greek will be assigned to special sections.

Term I Staff

NT04 New Testament Greek

Continuation of NT03, teaching by the inductive method.

Term II Staff





Jared Jackson



Ulrich Mauser

NT05 New Testament Exegesis

Each of the language sections in Greek moves to the exegesis segment of the sequence. Individual professors indicate to students whether a book or particular passages will be exegeted. The purpose of this course is twofold: 1) Introduction to methodology of exegesis, such as problems and limitations of an English translation; source strata for selected passages which will be chosen by the professor for critical problems, structure analysis, historical background of sources and text; intent; introduction to the theology of the particular book; 2) Continuation of the Greek language sequence.

Term III Staff

Old Testament**Required Courses in Old Testament**

- OT01 Historical Books of the Old Testament**
OT02 Prophets and Psalms
OT03 Hebrew
OT04 Hebrew
OT05 Old Testament Exegesis

Elective Courses in Old Testament**OT14 Deutero-Isaiah**

The purpose of this course is twofold: 1) Introduction to methodology of exegesis, such as problems and limitations of an English translation, form critical problems,

structure analysis, historical background of the book of Deutero-Isaiah, intent; 2) Introduction to the theology of Exile. In particular, the expectation of salvation against the background of 587 B.C., Old Testament eschatology.

Mr. Jackson

OT15 Amos

A study of the book of Amos: its major emphasis; the place of the prophet in Israel's culture; and the significance of the message of Amos for our situation.

Mr. Jackson

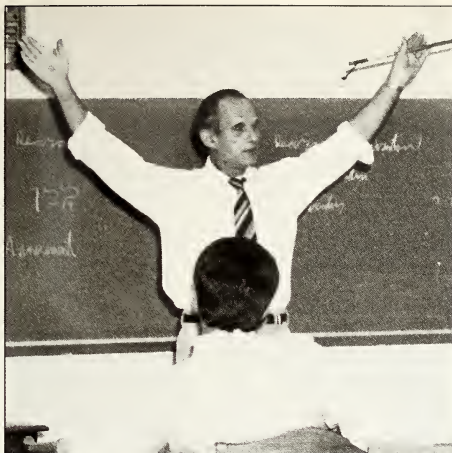
OT26 The Beginnings of the History of Israel

A study of the historical question: In what sociological entity did Israel enter the scene of ancient Near Eastern History? The focus is on the historical background of the traditions of Israel in Egypt, the Patriarchs, the Sinai and the occupation of the land. These considerations lead to the discussion of the theological question: Why does the Old Testament tradition describe the beginning of the history of the chosen people differently from the actual course of events?

Mr. von Waldow

OT27 The Jews in a Christian World

Discussion of the history of the Jewish people in the Western world. The course is based on the nine-part television series, HERITAGE: CIVILIZATION AND THE JEWS. The video tapes will be shown at the beginning of the class sessions and



Eberhard von Waldow

serve as a basis for discussion. Special attention will be given to the relationship between Jews and Christianity. Topics to be discussed include: Jesus the Jew; The Beginnings of Christianity as a Jewish sect; The Jews in the Christian Middle Ages; Secular and Christian anti-Semitism; Jews and Christians after the Holocaust, towards a theology of the people of God. Supplementary readings will help the student to understand the Jewish experience in a larger historical context.

Term III 1985-86 Mr. von Waldow

OT28 Biblical Archaeology

An introduction to archaeology's contribution to biblical studies, how it has increased our understanding of biblical times, thrown light on biblical texts and advanced our knowledge of biblical history. Concentration will be on one particular period of Israel's history to illustrate archaeology's methodology and contribution.

Term II 1985-86 Ms. Lapp
1986-87 Ms. Lapp

OT30 Ancient Israel and Egypt

The influence of the experience of slave life in Egypt upon tradition of Israel's story, and of the continued contact between Egypt and Israel after the entrance of Israel into Canaan and into the Exilic age and after. This will involve a study of the forms of Egyptian literature and a comparison and contrast with the *genres* of the Old Testament. Hebrew not required.

Mr. Jackson



Donald Gowan

OT31 Judaism from the Exile to the Birth of the Church

A survey of the history, life and faith of the Jewish people, covering the postexile parts of the Old Testament and the literature of the Intertestamental Period. Deals with life-styles, institutions, literature and theology as well as the history of the period.

Term II 1986-87 Mr. Gowan

OT32 Ezekiel

This course will interpret the theology of the book of Ezekiel against the background of the fall of Jerusalem in 587 B.C. and the beginnings of the experience of exile in Babylonia. Knowledge of Hebrew will not be required, but assistance will be given in working with the Hebrew text for those who wish to take it as an exegetical course.

Mr. Gowan

OT33 Ancient Texts Relating to the Old Testament

A study of extra-Biblical texts which have thrown light on the Bible; including the early cuneiform tablets of Ebla, Mari and Nuzi, the Ugaritic Canaanite literature, Hebrew inscriptions such as the Siloam inscription and the Samaria, Lachish and Arad ostraca, and Egyptian literature relating to the Old Testament. For those who have Hebrew there will be an opportunity to read some of the Hebrew texts.

Term III 1986-87 Ms. Lapp



Robert Kelley

OT36 Jeremiah

The first part of the course uses the book of Jeremiah to demonstrate the development from the original oral pronouncement of prophetic words to prophetic books as we have them today in the canon. The second part deals with the original theology of the prophet Jeremiah and its interpretation by a later generation which produced the prose sections in the book of Jeremiah. Prerequisite: Hebrew (OT03 and OT04).

Mr. von Waldow

OT37 Worship and Psalms

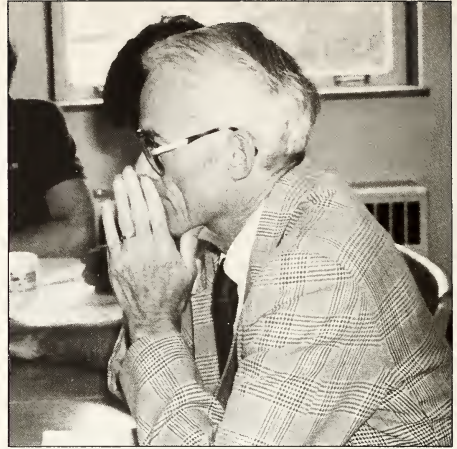
Seminar on Israel's songs and the Christian use of the Psalter in corporate worship. Two-track: students with some knowledge of Hebrew will be helped in exegesis; others will be expected to do wider reading for their interpretation of the Psalms.

Term I 1985-86 Mr. von Waldow

OT38 Eschatology of the Old Testament

The Old Testament view of the future will be explored, beginning with its broadest sense as the fulfillment of God's promises, but concentrating on the expectation of radical changes in humanity, society and nature to occur "in that day." The contributions of Old Testament thought to later Jewish and Christian eschatology and relationships with modern future hopes will be emphasized.

Mr. Gowan



Douglas Hare

OT39 Worship in Israel

The essence of worship in Israel and the basic theological ideas reflected in the major annual feasts and some typical cultic activities; the importance of the Israelite cultic personnel, such as priests, Levites and prophets.

Mr. von Waldow

OT40 Hebrew Reading

Supervised reading of selected Old Testament passages. One credit.

Offered each term Staff

OT42 Faith and Culture in the Ancient Near East

Ways in which different religious faiths of the ancient world dealt with the problem of conflicting cultures. The course will offer a study of selected texts bearing upon the attitudes a faith may have toward other faiths: tolerance and exclusivity, internationalism and xenophobia, proselytism and universalism. Various theologies consistent with these attitudes will be examined: deity as "jealous" or tolerant, angry or benign, tribal or universal. Illustrative documents will be chosen from the iconography and literature of the cultures which surrounded Israel as well as from Israel's own literature.

Term III 1986-87 Mr. Jackson

OT43 Interpretations of History in the Ancient Near East

The class will focus on 1) the question of history and historiography in ancient Israel and the surrounding cultures and 2),



Nancy Lapp

samples of the problems faced by modern students who seek to recover and interpret the ancient texts, illustrated by selected extra-biblical texts.

Mr. Jackson

OT45 Old Testament Ethics

The course deals with the ethical implications of the faith of the Old Testament people. Points of discussion are: the authority behind the ethical imperative, the motivation of ethical behavior, the sociological and cultural setting of ethical precepts. In terms of Old Testament literature the course is based on the law tradition and prophetic writings.

Term I 1986-87 Mr. von Waldow

OT50 Themes of Old Testament Theology

Some basic Old Testament theological concepts which became characteristic of the Christian theology are investigated such as: authority of God, revelation, history, creation, the individual and the community. Included are basic aspects of Old Testament ethics, worship and the difference between Christian and Jewish interpretation.

Mr. von Waldow

Additional Language Instruction

Courses in Aramaic, Egyptian and Ugaritic are available upon request.

New Testament

Required Courses in New Testament

- | | |
|-------------|---|
| NT01 | Gospels, General Epistles and Revelation |
| NT02 | Acts, Pauline Epistles and Hebrews |
| NT03 | New Testament Greek |
| NT04 | New Testament Greek |
| NT05 | New Testament Exegesis |

Elective Courses in New Testament

NT12 Christianity According to Matthew

An examination of the theology of the First Gospel in the light of the historical background, employing redaction criticism as a major exegetical tool.

Term I 1986-87 Mr. Hare

NT14 Parables in Luke

An exegetical study of the parables of Jesus found in the all-important central section of the Third Gospel (chapters 10-18).

Term II 1986-87 Mr. Kelley

NT15 Gospel of John

The entire Gospel examined with some exegetical detail but with emphasis on the theological dimensions of the book. Some attention is given to the large secondary literature, but the Greek text is the primary resource.

Staff

NT17 Exegesis of I Corinthians

An exegetically oriented survey of the entire epistle with detailed study of selected parts. The range of insights into the life of the early church and the variety of theological problems in this letter make it an excellent source from which to learn the task of interpreting the Greek New Testament.

Staff

NT20 The Old Testament in the New: The Epistle to the Hebrews

The Epistle to the Hebrews appears to be an exegetical meditation on a series of significant Old Testament texts. This course examines the hermeneutic of the epistle, paying special attention to the interplay between doctrinal statement and ethical exhortation.

Mr. Hare

NT21 I Peter

An exegetical course on the basis of the Greek text of I Peter. Special emphasis is laid on the situation in which the epistle was written and on its relation to other major books in the New Testament.

Mr. Mauser

NT22 Paul's Letter to the Romans

This exegetical seminar will examine the major theological and paraenetic themes of Romans in relation to Paul's understanding of the place of Israel in God's plan.

Mr. Mauser

NT23 Interpreting the Parables

The history of parable exegesis will be traced. Current trends in parable interpretation will be noted. Specific parables will be studied.

Term III 1985-86 Mr. Kelley

NT26 Eschatology in the New Testament

The New Testament materials are studied with particular emphasis on Mark 13, Paul's Thessalonian letters and the Revelation. The focus is on biblical theology based on sound exegesis. Appropriate reading in the twentieth-century literature on the subject is assigned.

Staff

NT29 Crises in the History of the Early Church

Selected texts from the New Testament and from extracanonical sources are studied in the investigation of three crises experienced by the early Church: 1) the tension between Jewish and gentile Christians and the emergence of the Ebionite movement, 2) the threat of a Gnostic takeover, 3) the assault of charismatic enthusiasm upon the traditional piety inherited from the synagogue.

Mr. Hare

NT31 Practical Use of the New Testament: Mark

An interpretation course examining the "First" gospel produced as a result of the life and ministry of Jesus and featuring its continuing significance for Christian faith and practice.

Term I 1985-86 Mr. Kelley

NT32 Practical Use of the New Testament: Luke

An investigation of the major emphases and patterns in the "ecumenical" gospel. Particular attention will be devoted to the didactic values in the central section of Luke, chapters 10-18.

Mr. Kelley

NT34 Ephesians and the Emerging Church

This study of Ephesians will concentrate on the emerging concept of the church as a global community. Recent studies in the sociology of early Christianity and of the sociology of Roman-Hellenistic society in general will be introduced to complement the use of more traditional methods of exegetical study. The use of the Greek text of Ephesians is strongly encouraged.

Mr. Mauser

NT35 Practical Use of the New Testament: Acts

An interpretation course examining the faith and life of the early church as reflected in the "bridge" document of the New Testament corpus, the book of Acts.

Mr. Kelley

NT37 Biblical Themes I: God & the Gods in the Old Testament

The nature of the biblical God in comparison with and contrast to the gods of

the ancient Near East. This is the first part of a sequence to be continued with a course on the same subject in the New Testament.

Mr. Mauser

NT38 Biblical Themes II: God & the Gods in the New Testament

The nature of the biblical God in comparison with and contrast to Hellenistic deities in the New Testament period. This is the New Testament part of a sequence on the nature of the biblical God.

Mr. Mauser

NT40 Greek Reading

Supervised reading of selected New Testament or Septuagint passages. One credit.

Offered each term Staff

NT41 Advanced Greek Grammar

This course aims to give students a systematic grasp of Greek by combining the study of a grammar book with further reading in the New Testament text itself.

Staff

NT50 Themes of New Testament Theology

A study of selected major themes of the New Testament which are of crucial importance to the New Testament Theology as a whole. Hermeneutical questions will be stressed.

Term III 1986-87 Mr. Mauser

NT53 Aspects of Paul's Theology

A number of pervasive aspects of Paul's theology, such as eschatology, faith and law, justification and reconciliation, are dealt with. Stress is laid on the Jewish background of Paul's thought and on the nature of the opposition which he had to face.

Mr. Mauser

Studies in History

Our aim in teaching Church history is to help the student to understand the history of the Church and its thought in the context of the twentieth century. The study of history is the study of roots, whether we deal with the history of a nation, a race or an idea. Christianity is firmly grounded in history. Its story is the account of the effect which the events of Christian history have

had in human society. This involves both the history of doctrine as the Church's attempt to understand the significance of the biblical revelation and the history of the Church itself as the attempt of Christians to live in response to those events.

We recognize two kinds of interaction that are important for our understanding of the Church today. First, we recognize that there has always been a dialogue between the Church and the society within which it is placed. Secondly, there is an integral relationship between the doctrine that the Church professes and the forms that it takes as a human community. All the courses offered recognize these two kinds of continuing interaction.

For an adequate grasp of the Church's history the student will need to understand that history in the broad outline and then to deepen that study by examining particular periods or problems in more detail. To this end, the history faculty offers within the core curriculum introductory courses, which survey the history of the Church from the sub-apostolic age to the modern era. Further courses at an advanced level in both institutional Church history and the history of doctrine are offered regularly.

Students who enter the Seminary with a rich background in historical studies may be permitted to waive introductory courses and move directly to more specialized study.

Required Courses in Church History

CH01 Historical Studies I

This course deals with the background and development of the Christian Church, its life and thought, from the Sub-apostolic Age through the Middle Ages (c. A.D. 100-1500).

Term III 1985-86 Mr. Partee
1986-87 Mr. Wilson

CH02 Historical Studies II

A survey of the Renaissance, the Reformations of the Sixteenth Century and their results (c. A.D. 1350-1650).

Term I 1985-86 Mr. Partee
1986-87 Mr. Partee



Charles Partee



John Wilson

CH03 Historical Studies III

Survey of church history and modern Christian thought from the 17th through the early 20th Century.

Term II 1985-86 Mr. Wilson
1986-87 Mr. Wilson

Elective Courses in Church History

CH16 Augustine and Aquinas

This seminar is designed to acquaint students with the work of two of the church's most influential theologians with special attention to their use of the thought of Plato and Aristotle, respectively.

Mr. Partee

CH17 Calvin's Institutes

An in-depth study of the magisterial work of the man whom Melancthon called "the theologian." Special attention will be devoted to its development, architectonic and misunderstanding.

Term II 1986-87 Mr. Partee

CH18 The History of Christian Platonism

This seminar considers the pervasive influence of Plato on the history of Christian theology from the beginning to the present time by focusing on such thinkers as Pseudo-Dionysius, Origen, Augustine, Bonaventure, Calvin, Schleiermacher, the Cambridge Platonists and Barth.

Mr. Partee

CH28 Reformed Symbolics: The Creeds of Christendom

This course will study the historical development and content of selected creeds and confessions of the Church with especial attention to the themes of Reformed consensus.

Term II 1985-86 Mr. Partee

CH29 Puritanism

The Puritan church and Puritan thought in England and especially in New England, together with general consideration of the history and theology of the period of church history known as "Protestant Orthodoxy" (17th Century).

Term III 1985-86 Mr. Wilson

CH30 Enlightenment and Awakening

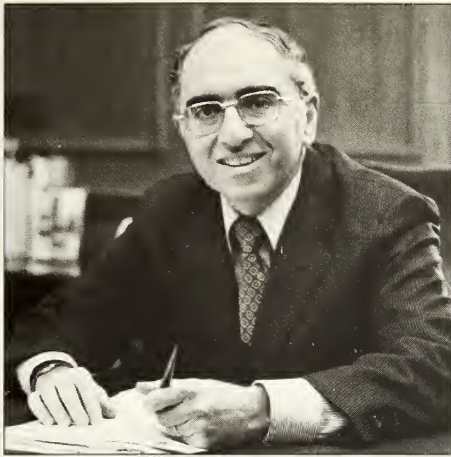
Religious and cultural life in Europe and especially in North America in the 18th Century. Concentration on the contradictory and, to some extent, complementary relationship between the Enlightenment and the Great Awakenings—the beginning of the "divided mind" of modern Christianity.

Term I 1985-86 Mr. Wilson

CH34 A Biographical History of Reformation

This course approaches the thought of Reformation figures through the events of their lives. Students will be expected to become sensitive to and appreciative of the relation between theology and life by concentrating on life in the 16th century.

Term III 1986-87 Mr. Partee



Carnegie Samuel Calian

CH35 Theology of Jonathan Edwards

In-depth study of Edwards' theology. Selected primary texts.

Mr. Wilson

CH36 Religious Thought of the Enlightenment

Theology and philosophy from Locke to Kant. Selected primary texts.

Mr. Wilson

CH37 Religious Thought of the 19th Century

Theology and philosophy from Schleiermacher to Nietzsche. Selected primary texts.

Term I 1986-87 Mr. Wilson

CH40 Contemporary Eastern Christianity

This course is concerned with the various ancient churches of the East (Russian, Greek, Coptic, Armenian, etc.) and their respective involvement in theology, culture, society and political power.

Term III 1985-86 Mr. Calian

CH42 History of Methodism

This course is designed to assist United Methodist students in understanding their denominational heritage within the context of historic Christianity—the life and times of John Wesley, early English Methodism and American Methodism to the present history of Black Methodists, the



George Tutwiler

Evangelical United Brethren Church and the formation of The United Methodist Church. Required of United Methodist students for ordination.

Term II 1986-87 Mr. Tutwiler

CH43 Church History of the United States

Survey of church history from the colonial period to the present. Focus on aspects of central importance, currently: the church-state relationship.

Term I 1985-86 Mr. Wilson
1986-87 Mr. Wilson

CH44 Pietism

History and theology of Pietism in its formation and classical periods; consideration of the continuing influence of Pietism. Attention is also given to the tradition of Spiritualism in the 17th and 18th Centuries (e.g., Swedenborg).

Mr. Wilson

CH45 Revivalism and Fundamentalism

Religious and cultural history of American Evangelical Protestantism especially in the second half of the 19th and early 20th Centuries: Revival (D. L. Moody), Holiness, Pentacostalism, Fundamentalism. Understanding the origins of corresponding contemporary movements (and their ambivalent relationship to politics and science) is of central importance.

Mr. Wilson



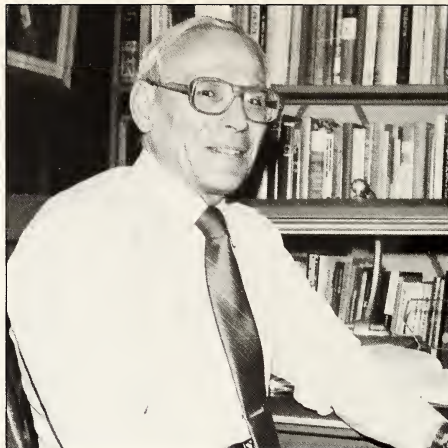
Susan Dunfee

NT29 Crises in the History of the Early Church

TH39 Presbyterian Confessions

Studies in Theology

Systematic theology is the study of the meaning and implications of the Christian Faith as present in the doctrinal formulations of the historic and contemporary witness of the Church. Based in the normative authority of the biblical writings as they inform the Gospel of Jesus Christ, systematic theology attempts to explicate rationally and structure in a consistent interrelationship the thematic content of the Word of God in Scripture. The Church has always recognized this task as crucial to its ministry of proclamation and reconciliation. Systematic theology studies those significant thinkers of the past and present whose service as theologians the Church has embraced. Yet it takes seriously the world in which we ourselves must now serve. The final aim of the study of systematic theology is the ability to engage in independent and responsible theological thinking within the practice of ministry. To meet this challenge, the great theologians of the past are read not only to familiarize ourselves with this rich heritage, but to learn how doctrinal formulations have resulted from the way in which particular theologians structured their systems. Pursuant to this task, systematic theology attends 1) to the investigation of problems of theological method and 2) to



George Kehm

basic questions such as the foundation and source of authority, the reference and function of theological language, the interaction of freedom and determinism and 3) to thematic issues of contemporary life as these focus theological concerns particularly relevant to ministry within the American cultural milieu.

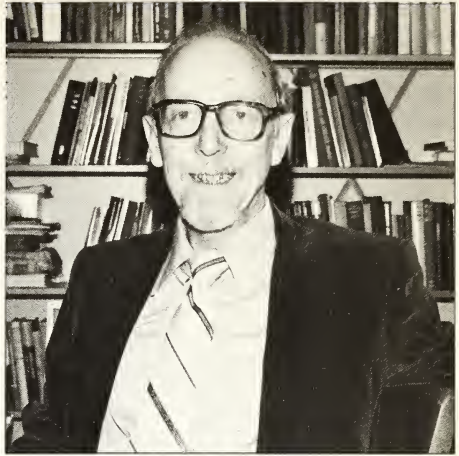
The curriculum requires three courses in systematic theology. These courses cover Introduction to Systematic Theology, Christology and Soteriology and the Church and the Sacraments. Electives are available in the work of individual theologians, in specific areas of doctrine, in contemporary "schools" of theological method (Process, Liberation) and in the history and development of theology in the 19th and 20th centuries. Finally, an interdisciplinary colloquium in the constructive organization of the theological themes in a personal statement of faith is required for all senior students (Credo).

Required Courses in Systematic Theology

TH01 Introduction to Systematic Theology

Study of "theological method" (i.e., the tasks, sources and criteria of theology) and the doctrines of Scripture, revelation and God.

Term I	1985-86 Ms. Dunfee
Term II	1985-86 Mr. Kehm
	1986-87 Mr. Kehm



Walter Wiest

TH02 Christology

Problems posed for systematic thinking by Christian beliefs and doctrinal formulations concerning salvation and the significance of Jesus Christ.

Term II 1985-86 Mr. Wiest
1986-87 Ms. Dunfee

TH03 Church and Sacraments

A study of the Doctrine of the Church and Sacraments, focusing on the relation of individual faith to communal religious experience, on the purpose of the Church in the world, on the process of religious formation and transformation (justification and sanctification) within the fellowship of the Church and the distinctive nature of the Church as new Humanity and Body of Christ. Readings in Reformation, Post-Reformation and contemporary theology; lectures on issues and Pre-Reformation theology.

Term I 1985-86 Mr. Kehm
1986-87 Mr. Wiest

Elective Courses in Systematic Theology

TH12 The Doctrine of God I

This course takes up the question of the "nature" of God; the divine "essence" common to the persons of the Trinity. The answers given by classical Thomistic and Calvinistic Theology will be examined, as well as the criticisms and counter-proposals made by such theologians as Schleiermacher, Barth, Tillich, Cobb,

Kaufmann and Daly. Prerequisite: TH01.

Mr. Kehm

TH13 The Doctrine of God II

This course takes up the question of the "attributes" of God. It will explore in detail what is meant by the unity, power, freedom, wisdom, love, holiness, righteousness, eternity, etc., of God. Special attention will be given to the differences in meaning that emerge in the neo-orthodox, process, feminist and other revisionist concepts of God. Prerequisite: TH01.

Mr. Kehm

TH14 Process Theology

This course will investigate the theological implications of process philosophy. Particular attention will be given to the work of Charles Hartshorne, John B. Cobb, Jr., and Marjorie Suchocki.

Term II 1985-86 Ms. Dunfee

TH15 The Doctrine of the Trinity

A seminar to investigate the chief forms of the doctrine of the Trinity in Eastern and Western theology. Modern theological and philosophical criticisms of the doctrine and the constructive efforts of contemporary theologians in the face of these criticisms will be examined.

Mr. Kehm

TH16 Phenomenology and Theology

Introduction to phenomenological method as developed by Husserl, Heidegger, Schutz and Merleau-Ponty. Examination

of attempts to apply this approach to Christian Theology in order to uncover the realities referred to by terms such as "revelation," "sin," "redemption," "redemptive community," and the "presence" of "God."

Mr. Kehm

TH17 A Theology of Nature

Attitudes toward the natural environment in the culture and in the theology: the place of humanity in nature; God in nature; nature, evil and redemption.

Mr. Wiest

TH18 Revelation and Scripture

Beneath the problem of biblical authority lies the problem of what is meant by "revelation." Traditional concepts of revelation have undergone radical criticism at the hands of modern biblical scholarship and systematic theology. The prevailing unclarity about the idea of revelation makes this an opportune time for a fresh attempt to clarify and refine Christianity's claim to be based on revelation. Such a study should provide the proper basis and essential clues for developing a Christian doctrine of "Holy Scripture." Prerequisite: TH01.

Mr. Kehm

TH20 Major Christian Theologians: Paul Tillich

A study of Tillich's approach to systematic theology with an emphasis on both his method and the content of his thought. The course will focus on the way in which Tillich presents traditional Christian doctrines.

Term III 1986-87 Mr. Wiest

TH23 A Theology of the Body

Study of the significance of the human body from the standpoint of theological anthropology. Special attention to the ways in which the human body shapes and is disposed by human person and so enters into the dynamics of the struggle to live faithfully before God and others in the world.

Term I 1986-87 Mr. Kehm

TH28 Human Evil and Redemption

A study of the genesis and forms of expression of what has been called "sin" with a corresponding analysis of how the

biblical symbols of God's redemptive activity in the death and resurrection of Jesus mediate the power to transcend the dynamics that perpetuate sin.

Mr. Kehm

TH29 Theology of Presence and Communion

Study of the modes of divine presence that appear in or are suggested by the biblical traditions. Special attention will be given to those connected with "atonement" or reconciliation and with the presence of the Holy Spirit in the communities of Jesus' disciples.

Term II 1986-87 Mr. Kehm

TH30 The Idea of Love in Christian Thought

Christians, the Gospels record, are commanded to be people who love. What is the nature of this Christian love? How is God's love the ground of Christian love? How is Christian love different from "normal" human loves? Through studying Scripture and the work of various Christian theologians this course will seek to understand the various dimensions of the idea of love in Christian thought.

Ms. Dunfee

TH31 The Identity of Christianity

Reexamination of the question of the essence of Christianity with application to the reinterpretation of the Christian message by third world theologians.

Term I 1985-86 Mr. Kehm

TH32 The Encounter of Christianity with World Religions

This course will focus upon the issue of religious pluralism through 1) introducing the student to major non-Christian religions and 2) studying various contemporary responses to pluralism.

Term I 1986-87 Ms. Dunfee

TH35 Major Christian Theologians: Kierkegaard

This course will place Kierkegaard in the context of the religious/philosophical thought of his times and, through studying a variety of Kierkegaard's works, will explore his unique perspective on what it means to be a Christian.

Term III 1985-86 Ms. Dunfee

TH36 The Theology of Karl Barth

Study of Karl Barth's theological development focusing on his love-hate relationship with Schleiermacher, his revisions of the Reformed tradition, his "socialism," and influence on contemporary Protestant theologians of "liberation."

Term II 1985-86 Mr. Kehm

TH38 The Reformed Tradition: Its Past, Present and Future

The Reformed tradition has not been a monolithic "Calvinistic system," defended by some, attacked by others, maintaining its integrity and vitality through keeping intact certain essential doctrines. Some have taken the opposite view. But modern hermeneutical theory as well as studies in the history of tradition in various Christian churches offer more accurate and more useful ways of interpreting the "trajectory" of the Reformed tradition. This course will investigate the origins of the Reformed tradition in the sixteenth century (especially Calvin, Zwingli and Bullinger); its classical confessional expressions (up to the Synod of Dort and the Westminster Confession); the "creative" re-interpretations attempted by various theologians in the 19th century (Schleiermacher, MacLeod Campbell, Charles Hodge, B. B. Warfield, James Orr, Briggs and Schaff); and the history of Presbyterian creedal revisions in the USA down to the Confession of 1967. Theological issues in the current wave of "evangelical" attacks upon the PC(USA) will be discussed.

Mr. Kehm

TH39 Presbyterian Confessions

An examination of the Book of Confessions of the Presbyterian Church and related materials, with particular attention to what it means to be an active member in the Reformed tradition in contemporary society.

Term III 1986-87 Mr. Calian and Mr. Kehm

TH42 Women's Experience and Christian Faith

This course will explore the nature of women's experience. Who is woman? How do women experience their selfhood and how does it develop? How do dependency and hiding hinder women's full development? What are the theological questions raised from the perspective of women's

experience? The course will then examine the reason why several women are doing theology—expressing faith—from the context of their experience as a woman.

Term II 1986-87 Ms. Dunfee

TH43 Women and the Bible

This course will explore both the role of women in the Bible as it is understood in the work of several feminist scholars *and* the methods they have used to reach their conclusions.

Term III 1986-87 Ms. Dunfee

TH44 Women and Religion in the U.S.

A study of women and religion in the U.S. from colonial times to the present with an intent to identify common and/or contradictory themes between past and current movements of women's spirituality.

Ms. Dunfee

TH49 United Methodist Doctrine

An introduction to the theology of John Wesley; a consideration of theological transitions; and an examination of contributions by important recent Methodist theologians to the major doctrines of the Christian faith. Required of United Methodist students for ordination.

Term III 1985-86 Mr. Tutwiler and Mr. Kehm

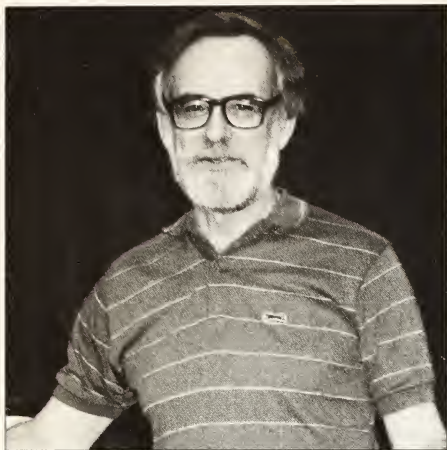
TH50 God and Some Philosophers

Study of selected readings in Platonism and Aristotelianism and in modern idealism and empiricism, with attention directed to: 1) the interpretations of religion found in these philosophies, 2) some of the ways in which they have affected theological thought and 3) such inferences as may be drawn from this material concerning the whole problem of the relation of philosophy to theology.

Mr. Wiest

CH40 Contemporary Eastern Christianity**Studies in Church and Ministry**

The purpose of study in the Church and Ministry field is to bring theory to bear upon the practice of Christian faith. Ministry means service with and for others. Students and professors in this area inquire into how Christian theory and practice can be united in ministry to the



Richard Oman

church and through the church to the world. Consequently, the Church and Ministry field is engaged in the critical study of the professional ministry, the institutional church and contemporary society so that students may be adequately prepared for future ministry.

Ministry by both professional and lay persons in the church requires knowledge and skills pertinent to social strategies, life styles, language patterns, counseling techniques, educational models and administrative systems appropriate to the Gospel in today's world. To this end a wide variety of courses is offered in ministry, Church and society, ethics, sociology of religion, education, pastoral care, homiletics, worship and church music, evangelism and missions and administration.

In other areas of study as well there will be an emphasis on the social context of ministry. For example, professors of systematic theology give attention to the social dimensions of Christian faith as examined by liberation theology. There are biblical courses which stress the social milieu of ancient Israel and the application of biblical ethics to modern society. Courses dealing with moral education and women in society are offered regularly. Special interest in business values undergirds the seminary's commitment to providing leadership in this area for the business community of Pittsburgh, the third largest corporate headquarters com-



Andrew Purves

munity in the USA. The seminary's urban setting provides an outstanding locus for the study of church, society and ethical concerns.

Required Courses in Church and Ministry

MS01 Introduction to Ministry

This team-taught course will introduce students to the concept of ministry, its biblical and theological basis, the problems faced by ministers in role definition vis-a-vis the varying expectations of church members, the function of the various theological disciplines in preparation for effective ministry and the place of the student's faith formation in integrating the education experiences at the seminary.

Term I 1985-86 Mr. Calian and Staff
1986-87 Mr. Calian and Staff

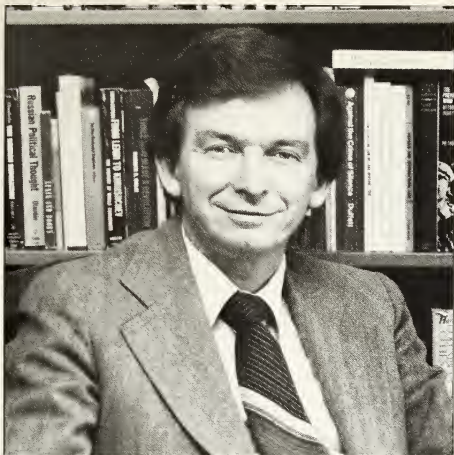
PD01 Credo

The purpose of this colloquium is to assist students to work through the main questions in the traditional loci of Christian doctrine, drawing upon their accumulated knowledge of Scripture, historical and systematic theology and their own tradition, in order to enable them to formulate their own theological position in a comprehensive, well-grounded way.

Term II 1985-86 Ms. Dunfee and Staff
1986-87 Mr. Oman and Mr. Partee

PD02 Spiritual Formation

Taken at the end of the final year, this course in spiritual formation complements



Ronald Stone

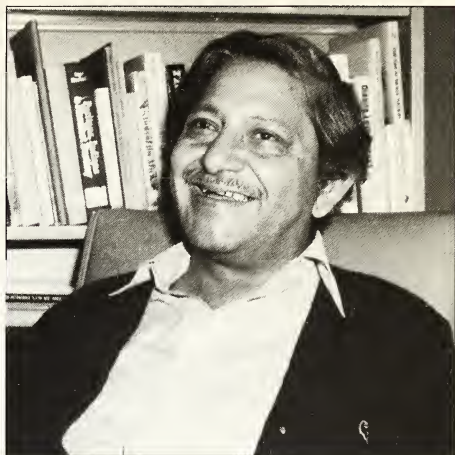
work done in theological and professional formation. Through lectures, seminars, assigned readings, retreat and the keeping of a daily discipline and journal, students will be assisted in the practice of prayer as a part of the foundation of Christian life and ministry. Students will be introduced to different spiritual traditions. Of special significance will be the work of the sections in which students will be encouraged to share together their anticipations and fears of ministry, their continuing exploration of call and spiritual gifts and their experiences with daily disciplines.

Term III 1985-86 Mr. Purves
1986-87 Mr. Purves

CS01 Church and Society: Local

In the first term emphasis is given to the contribution sociological methods can make to understanding religious life in its varied forms. Particular attention is given to the urban situation in which most Americans live, using Pittsburgh as a model for studying the dynamics of urban life. Specific attention is given to the historic roles of church, ethnic and theological traditions in contributing to the unique character of this urban community. Such study provides a pattern by which any community may be studied to discern the relation of religious to general social dynamics.

Term I 1985-86 Mr. Castillo
1986-87 Mr. Stone



Gonzalo Castillo-Cardenas

CS03 Church and Society: Global

The global context of the church is examined through a study of political and international dimensions of church life. The interrelatedness of national and international—population, food, militarism, energy, economics, repression, social justice—demonstrates the larger context within which Christian ministry is carried on, whether in the affluent or Third World countries.

Term I 1985-86 Mr. Stone
1986-87 Mr. Castillo

ET01 Introduction to Ethics

An introduction to the theological and philosophical issues in contemporary Christian social thought. Focus on the ethics of the church as a social institution and Christian political theology.

Term III 1985-86 Mr. Stone
1986-87 Mr. Stone

PS01 Pastoral Studies: Education

In this segment of the Pastoral Studies sequence students are engaged in studying the many aspects and possibilities of education programming in churches. A general view of educational philosophy and methodology and their relation to theological, biblical and historical studies, provides a basis for evaluating major denominational patterns and curricular materials. Correlation with educational responsibilities in field work, particularly relative to youth ministries, adds focus to



Robert Ezzell

each student's development of his or her own philosophy of education and requisite skills.

Term I 1985-86 Ms. Likins
1986-87 Ms. Likins or Staff

PS02 Pastoral Studies: Pastoral Care

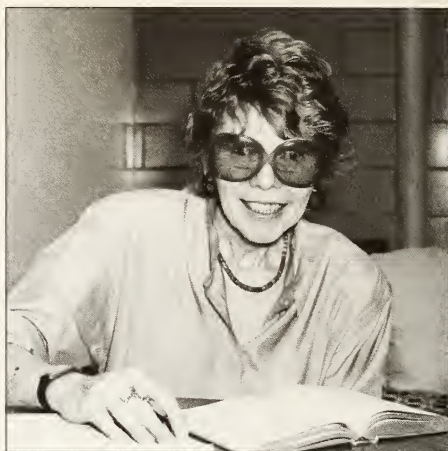
Concurrent field experience provides a basis for study of pastoral care. Students are helped to understand the ministry of pastoral care in the history and theology of the Church. Attention is given to the practice of pastoral care in different settings and situations. Each student will prepare and present a case study for group discussion.

Term II 1985-86 Mr. Purves
1986-87 Staff

PS03 Pastoral Studies: Homiletics

The third-term seminar groups in the Pastoral Studies course provide an introduction to homiletics as a responsibility of ministers. Attention is given to the exegetical bases of preaching, to problems of hermeneutics and authority and to such rhetorical considerations as sermon construction, style and audience. Each student prepares and presents sermons and the seminar groups engage in the critique of these sermons.

Term III 1985-86 Mr. Ezzell
1986-87 Mr. Oman



Harjie Likins

Ministry

Required Courses in Ministry

- MS01 Introduction to Ministry**
PD01 Credo
PD02 Spiritual Formation

Elective Course in Ministry

PD03 Professional and Ministerial Leadership

This colloquium focuses attention upon professional aspects of ministerial responsibilities. The work of the term assumes a holistic perspective by giving an opportunity for reflection on the resources each student now brings to the interrelation of the various ministerial functions. Because ministry is always in a particular setting and in terms of one's appraisal of that situation, responsible decisions require self-consciousness in diagnosis and evaluation of various situations. This course is required for all students who are not eligible for MS01, Introduction to Ministry.

Mr. Oman

Church and Society

Required Courses in Church and Society

- CS01 Church and Society: Local**
CS03 Church and Society: Global

Elective Courses in Church and Society

CS10 Women in Church and Society

The scope of the course includes various feminist positions; the conditions extant within society which brought about the contemporary liberation movement and the extent to which it influences church women. The exploration of biblical and theological themes as reflected in the writings of Ruether, Fiorenza and Tribble are emphasized. Special attention is given to the needs of women in ministry.

Term II 1985-86 Ms. Likins

CS12 Feminism and Small Group Process

The course assumes that the professional minister will engage in extensive work with both traditional and feminist women's groups. The existence and influence of such groups within the contemporary church will be a focus of research. There will be an emphasis upon skills in small group leadership and the planning of effective educational programs.

Term III 1985-86 Ms. Likins

Ethics

Required Course in Ethics

ET01 Introduction to Ethics

Elective Courses in Ethics

ET13 Human Sexuality

An inquiry into ethical questions raised by the current revolution in sexual attitudes and behavior. Consideration of such issues as pre-marital and extra-marital relations, marriage and divorce, alternative marriage patterns, understandings of male and female sexuality, treatments of sex in literature and public media.

Mr. Wiest

ET15 Readings in Contemporary Theological Ethics

Discussion of selected readings from contemporary Protestant and Roman Catholic ethicists, such as R. Niebuhr, K. Barth, E. Brunner, H. R. Niebuhr, P. Ramsey, P. Lehmann, D. Bonhoeffer, G. Winter, J. Gustafson, K. Rahner, B. Haering, J. Maritain, J. C. Murray.

Term III 1985-86 Mr. Wiest

ET17 Law, Theology and Ethics

Reading and discussion of selected topics within the following areas: 1) comparisons and contrasts between jurisprudential and theological concepts and ways of thinking; relations between law, morality and religion; 2) ethical issues such as civil disobedience, punishment, laws regarding sexual behavior, censorship, problems in church-state relations, professional ethics. (Obtainable as Ph.D. course)

Term II 1986-87 Mr. Wiest

ET18 The Ethics and Theology of H. Richard Niebuhr

A consideration of the formative influences on the thought of H.R. Niebuhr and an analysis of his major writings in ethics and theology.

Mr. Stone

ET19 Concept of Freedom in Christian Ethics

An analysis of some of the meanings which "freedom" ("liberty") has in Christian theology and ethics, with comparison between these and other philosophical meanings (or theological) on the contemporary scene (e.g., in various liberation movements). Consideration will be given the traditional problems such as freedom vs. determinism, freedom and grace; and to the function of freedom as a normative concept in Christian ethics.

Mr. Wiest

ET20 The Thought of Reinhold Niebuhr

A detailed examination of *The Nature and Destiny of Man* and the study of Reinhold Niebuhr's political and social writings.

Mr. Stone

ET21 Christian Ethics in a Business Ethos

The study of Christian ethics as it relates to the business ethos of Pittsburgh and through Pittsburgh to the nation and the world.

Term II 1986-87 Mr. Calian and Mr. Stone

ET22 Ethics of D. Bonhoeffer

A seminar devoted to reading and discussion of several of Bonhoeffer's books and of some secondary source material.

Term III 1986-87 Mr. Wiest

ET23 Social Teachings of the Christian Churches

Study of selected positions in the history of the churches' social teaching from the New Testament to the end of the nineteenth century. Focus on the issues of Christ and culture, church and state, the treatment of women, the Christian and war.

Mr. Stone

ET25 Moral Issues in International Politics

The perennial problems of Christian ethics and international politics; the theory of international politics; the moral issues raised by hunger and nuclear armaments, particular case studies in United States foreign policy.

Mr. Stone

ET26 Business Practices and Religious Roots

The interplay of business and religion has a long heritage in American history. This course seeks to understand through case studies and readings the tensions and trade-offs found in the realities of the marketplace. The course seeks to build a model of viable Christian discipleship in a business oriented world.

Term III 1986-87 Mr. Calian and Staff

ET30 Christianity in the Latin American Context: Ethical Issues

A critical analysis of recent developments within Christianity in Latin America. The emphasis will be on the ethical issues involved in the struggle for liberation; the taking of sides in situations of intense social conflict; the implications of Christian love to one's attitude towards the oppressed and the oppressors; and the church's attitude towards material possessions.

Mr. Castillo

ET32 Love and Justice

A seminar inquiry into the concepts and practice of the virtues of love and justice. Classical and contemporary sources will be examined with the social ethics of Paul Tillich, Reinhold Niebuhr and Martin Luther King, Jr., receiving special attention.

Mr. Stone

ET33 Christian Ethics and Technology

The pace of technological change remakes society and produces new ethical issues. This course will consider the impact of technology in ethical issues and the role of Christian ethics in the debates over technological change with particular reference to issues raised by computers, space technology, weapons development, energy technologies and the limits to growth debate.

Mr. Stone

ET34 The Social Ethics of Paul Tillich

A consideration of Paul Tillich as a social philosopher and activist. Study of his writings on culture, politics, ethics, religious socialism, *The Religious Situation*, *The Socialist Decision*, *Love, Power and Justice*, and *Political Expectations*. His Christian ethical thought will be analyzed in relationship to his biography, historical setting and its contemporary and future relevance.

Mr. Stone

ET35 Seminar on Medical Ethics

This course will be taught with the help of a member or members of the medical profession. The class will consider, in ethical perspective, such issues as the social responsibilities of the medical profession; health care delivery and costs; patients' rights; abortion and sterilization; death and dying; transplantation and the use of scarce resources; genetics and genetic engineering; professional ethical codes; the relationship of ministers to medical professionals and of ministry to medical care.

Term III 1985-86 Mr. Wiest

ET36 Christianity and Economic Systems

Seminar participants will examine the underlying assumptions found in capitalism, socialism and mixed economies involving these two systems. Basic questions of the course: What impact do economic systems have upon our understanding of the Christian message? What does the Gospel have to say to these economic systems? This course will be taught in cooperation with

Professor Beeson, Administrator of the School of Business and Administration at Duquesne University.

Mr. Calian

ET37 The Ethics of Peacemaking

A seminar consideration of the religious quest for peace with emphases on world religions and peace, the Christian theology of peace, militarism, the nuclear weapons debate, social justice and the current emphasis of the churches on peacemaking ministry.

Term II 1985-86 Mr. Stone

ET38 Ministerial Ethics

A study of ethical problems arising in the practice of ministry, considered from the perspectives of the doctrine of ministry and of ministry as a profession. Consideration of such problems as: truth-telling; confidentiality; the minister as cleric and as a human being; ministers and money; allotments of time; the ministry and social issues; dealing with other ministers; standards of "success" in ministry; relationships with other professionals; and the role of clergy in society.

Term II 1985-86 Mr. Wiest

Sociology of Religion

Elective Courses in Sociology of Religion

SR10 Introduction to the Sociology of Religion

An inquiry into the nature, content and extension of the sociology of religion as a field of study within the social sciences. The student is made acquainted with the main theories on the role of religion in culture, personality and social structure, with reference to such authors as Durkheim, Weber, Malinowski, Freud and Marx.

Mr. Castillo

SR13 The Latin American Context of Liberation Theology

The political, social and religious context of "liberation theology" in Latin America, with particular reference to various development models, forms of popular religiosity and liberation movements and their impact on theological activity in that part of the continent.

Mr. Castillo



Ronald Peters

SR16 Critical Issues in the Sociology of Religion

A panoramic survey of the major developments in the field since the time of the "classics." The emphasis is on the *present status* of the theses originally presented by Marx, Weber, Durkheim and Malinowski, about the nature and function of religion.

Mr. Castillo

SR18 Christianity and Cultures: Selected Readings From the Third World

Discussion of selected texts from Las Casas, P. Freire, M. M. Thomas, J. S. Mbiti and E. Dussel, on such subjects as Western and non-Western worldviews, Christianity and colonialism, cultural disintegration and cultural reconstruction, Christianity and nationbuilding, salvation and humanization and "the church of the poor."

Mr. Castillo

Education

Required Course in Education

PS01 Pastoral Studies: Education

Elective Courses in Education

ED11 Moral Education in the Church

The course explores recent research concerning the development of values in young persons and adults. Most particularly it deals with the work of Kohlberg and Simon as it relates to planned educational experience for children, youth and adults.



Nancy Foltz

It also deals with the ways in which justice is perceived and the level of value perception raised.

Term I 1985-86 Ms. Likins

ED16 The Black Church and Urban Education

This course will review the involvement and contributions of Black congregations to the education of Blacks in America since 1850. The student will be encouraged to explore the role of the Black Church in addressing public issues using education as a starting point.

Term I 1985-86 Mr. Peters

ED17 Historical Shaping of Church Education

An exploration into the tenacity with which educational patterns introduced at various periods in church history have survived to shape current church education.

Term I 1986-87 Staff

ED19 Group Process

The course deals with the theory and practice of small group leadership and participation with a special concern for the types of such groups currently found in churches.

Term I 1986-87 Ms. Likins

ED20 Youth Ministry

A study of existing models, old and new, that have been or are being used in the church with particular emphasis upon analysis in regard to the needs of youth.

Skills in communication with youth are emphasized. Survey of possibilities in terms of drama, film, etc. Emphasis upon program design. Distinction between junior and senior high school youth groups is emphasized:

Term II 1986-87 Ms. Likins

ED21 The Development of Faith in Christian Education

The Christian faith in relation to the personal and social developmental tasks of specific age levels; the resources of the church directed towards the religious needs of persons. Three areas will be stressed: children, youth and middle-aged adults. The course will integrate the theories of Jung, Kohlberg and Fowler with the potential development of faith experience.

Term III 1985-86 Ms. Likins

ED22 Church Educational Development

The course will focus upon a careful study of church school curriculum. The student will be asked to carefully examine his or her own denomination's curriculum and to become familiar with its strengths and weaknesses. There will also be an intensive study of various styles of organization and administration.

Term II 1986-87 Ms. Likins

ED23 Educational Ministries with Adults

The course will combine an investigation of prevalent theories, strategies and struc-



Von Ewing Keairns

tures for adult education in local congregations with the opportunity to design specific programs of adult education related to students' interest.

Term III 1985-86 Ms. Foltz
1986-87 Ms. Foltz

ED24 Theory and Design of Christian Education Curriculum in the Local Church

Curriculum may be considered as a systematic plan for the teaching ministry of the congregation. Attention will center on principles for the design, analysis and evaluation of curriculum.

Term II 1986-87 Staff

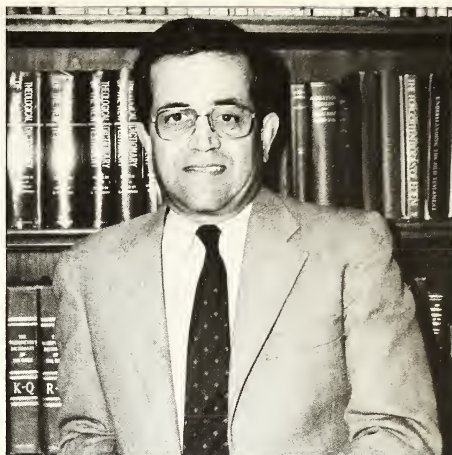
ED25 Education, Spirituality and Pilgrimage

The focus will be upon the integration of teaching and planning skills with theories of faith development and contemporary life visions. The emphasis will be upon the concepts of pilgrimage and sacrifice as they have been and are utilized within Christianity.

Term III 1986-87 Ms. Likins

ED26 Crisis Intervention for Young Children

The course is conducted at the Arsenal Family and Children's Center. Work in groups provides experience for the prevention or arrest of problems in the development of a child. Methods are learned for the disciplined observation of children and families. Enrollment limited to 12-15 students.



John Mehl

Term III 1985-86 Ms. Keairns
1986-87 Ms. Keairns

ED27 The Bible in Christian Education

Analysis of the teaching-learning process as related to the teaching of the Bible in Christian education. Theological and educational assumptions will be critically analyzed as they exist in contemporary Christian education literature. Special attention will be given to extant curriculum materials in Christian Education.

Term III 1985-86 Mr. Mehl

Pastoral Care

Required Course in Pastoral Care

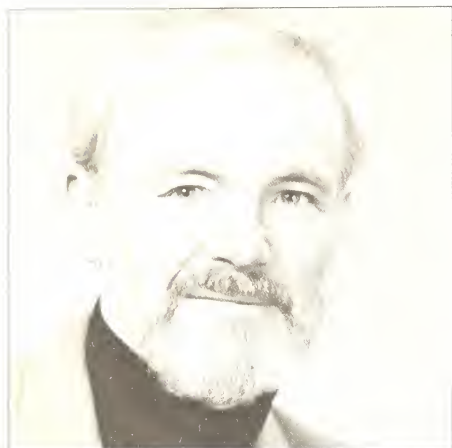
PS02 Pastoral Studies: Pastoral Care

Elective Courses in Pastoral Care

PC10 Psychological Foundations of Ministry

This course traces human development along lines set forth by Freud and radically expanded by Erikson. With Erikson as the transitional figure, the course stresses developments in ego psychology as especially helpful to the practice of ministry. The third section of the course analyzes communal components, deals with group theory and explores implications for ministry. Theological material is part of the data of the course, especially process theology. Permission of instructor required. This course is also listed as DM21.

Term I 1985-86 Staff
1986-87 Staff



Edward Powers

PC12 Compassion in Pastoral Care

This course examines compassion as an organizing theological focus for pastoral care. Beginning with a thorough study of the compassion of Jesus, the course will go on to review representative theologians who have highlighted the "suffering with" of God. The practice of compassion will be developed, firstly, by way of a spirituality of suffering and secondly, by examining the relationship between compassion and our own woundedness and vulnerability. The course will end with a study of compassion in recent pastoral care literature.

Term I 1985-86 Mr. Purves

PC13 Theology and Pastoral Care

This course will examine three significant attempts to think theologically about pastoral ministry in the context of the history of pastoral care. The goal is to help the student to think theologically about the work of pastoral care. For this reason, the course will be conducted on a lecture and seminar basis, with most of class time being taken up in seminar work. Each student will take responsibility for preparing and leading a seminar on a portion of one of the primary texts.

Term I 1986-87 Mr. Purves

PC14 Psychology of Religion

This course is designed to study religious experience. Religious experience is looked at from four perspectives: historical, beginning with Jonathan Edwards and eighteenth-century Revivalism; psychological, including Freud, Jung and Allport;

cross-cultural, singling out Otto and Eliade; and topical, identifying specific areas such as community, faith, conversion, worship, prayer, mysticism and vocation to which twentieth-century psychologies of religion and contemporary religious experience provide data. Insofar as possible the course is inductive and is limited to seminar size.

Staff

PC18 Crisis of Aging and the Church

An introduction to the aging process and the demographic shift in both society and the church. The pastoral and institutional response to this challenge will be explored.

Term I 1985-86 Mr. Powers

PC19 Training the Pastor as Spiritual Director

Borrowing from the long tradition of spiritual direction in the Roman Catholic Church, this course will explore how that tradition can be adapted for the use by Protestant pastors. The history, theology and practice of spiritual direction will be examined and discussed. A novel feature of the course will be each student's exposure both to giving direction and being directed.

Term I 1986-87 Mr. Purves

PC23 The Spirituality of Thomas Merton

This course is designed to be a thorough examination of the theology, practice and influence of this very significant twentieth-

century spiritual teacher. Merton's work will be considered in an ongoing dialogue with Protestant perspectives on the theology and practice of prayer. The goal of the course is to introduce students to Merton's work and to his place in contemporary American Spirituality. Merton will be used to allow issues in the theology and practice of prayer to emerge for discussion.

Term II 1986-87 Mr. Purves

PC50 Pastoral Counseling Seminar

This course is an advanced case seminar for persons who are currently working in situations of ministry. The aim of the seminar is to enable the students to think more clearly about the needs of people in those situations and whether those needs warrant pastoral counseling or other types of pastoral intervention. When pastoral counseling is chosen as a means of help, the student will be given supervision in its use.

Staff

PC62 The Congregation as a Caring Community

This course assumes that the professional minister is not the only minister to people in need, yet the congregation is not prepared to minister. So this course develops a design to equip a Remnant in the congregation to become a ministering people. A theology of care is scrutinized; a two-year program schematized, using both theological and psychological material; an on-the-job training component for laity detailed; and the pastor's role in the total program pinpointed. Besides theological and psychological readings, sources include D.Min. research projects dealing with the congregation as a caring community.

Staff

ED26 Crisis Intervention for Young Children

Homiletics

Required Course in Homiletics

PS03 Pastoral Studies: Homiletics

Elective Courses in Homiletics

HM10 Homiletics Practicum

The course combines seminar discussion with the preparation and delivery of sermons and is designed to lead students

beyond introductory homiletics to a more sophisticated understanding of the preacher's task. In small sections students preach twice during the term, as well as participate in detailed homiletical analysis.

Term I 1985-86 Mr. Ezzell

HM11 Voice and Speech Practicum

This is a ten-week session in fundamentals of voice and speech to maximize communicative effectiveness. One credit.

Offered each term Ms. Kania

HM20 Parish Preaching

Planning a year's pulpit work. An analysis of the seasons and festivals of the Christian Year. Selecting resources for occasional sermons.

Mr. Oman

HM22 Preaching from the Gospel of Luke

This course will study some of the great preaching themes found in St. Luke's Gospel. Particular attention will be given to the four "Great Songs of the Advent Season," as well as to selected portions of the Passion narrative.

Mr. Oman

HM23 Twentieth Century Preaching

An examination of methodological and theological developments in Christian preaching in the twentieth century. A study of contemporary preaching based on printed, recorded, audio and video-taped sermons of leading homiletics of our age.

Term I 1986-87 Mr. Oman

HM24 Preaching from the Old Testament

The course will provide an introduction to the special problems and possibilities offered by Old Testament preaching, including the discussion of how to use the principles of Old Testament interpretation for homiletical purposes and experience in the preparation of sermons on different types of passages.

Mr. Ezzell

HM25 Theology and Film

This course will introduce the student to the use of popular films as a resource for theological reflection in the church. Representative films that reflect a variety of classical theological themes will be viewed and analyzed.

Term I 1985-86 Mr. Ezzell and
Ms. Dunfee

HM26 Doctrinal Preaching

The communication of doctrine through preaching. A study of the necessity, opportunities and problems of this type of communication. Emphasis will focus on the act of interpretation, the use of basic exegesis and the proficient handling of biblical materials.

Mr. Oman

HM27 Preaching from Romans

An exegetical analysis of Paul's most influential epistle. The course will attempt to provide the student with comprehensive understanding of the style and structure of Paul's argument and the homiletical possibilities it presents. Special attention will be given to hermeneutical problems attendant to such prominent Pauline concepts as faith, grace and law, as well as to the formidable forensic character of his language and thought.

Mr. Ezzell

HM29 Storytelling

This course is twofold in purpose and design. First, to examine in detail the nature of the story form of discourse and to attempt to establish its theological and persuasive primacy among the competing categories of discourse. Second and foremost, the course aims to develop in the student the ability to construct and narrate stories, i.e., to become adroit in the art of storytelling.

Mr. Ezzell

HM30 Contemporary Literary Sources of Preaching

An analysis of selected contemporary literary works considered important as homiletical resources. The course will seek to assist the student to view such material in relation to his/her biblical and theological studies and to employ what is learned in homiletical craftsmanship.

Mr. Oman

HM36 The Role of the Church in Radio and Television

The purpose of this course is to provide the student with a general knowledge of communications technologies, i.e., broadcast radio and television, cable television, satellite communications and how these technologies relate to the church and its mission to spread the good news of Jesus Christ.

Staff

HM40 Pre-Homiletics Practicum

This practicum is designed to offer students the opportunity to practice their oral presentation skills prior to entering the homiletics course. The focus will be on the techniques of oral interpretation and public address. It also enables the student to learn theoretical constructs involved in the preparation of an oral presentation. Students will be expected to make several presentations and develop self-critical skills.

Staff

HM41 Rhetoric for the Church

This course has three distinct foci: 1) to improve the student's general ability in oral expression; 2) to help the student cultivate skills and strategies for the specific rhetorical, i.e., persuasive, transactions in which clergy are characteristically engaged (e.g., moderating session, leading discussions, counseling, presenting resolutions to judicatories); 3) to analyze the nature and quality of the church's rhetoric, both that which is directed to itself as audience and that which is directed toward the outside.

Term II 1985-86 Mr. Ezzell

Worship and Church Music**Elective Courses in Worship and Church Music****WS11 Hymnology**

A survey of the Church's heritage of song: the Bible, Byzantine and Latin hymnody, the Lutheran chorale, Calvin and Psalmody, English hymnody of Watts and Wesley and their adherents, and American hymnody from Colonial times through the twentieth century. This comprehensive approach to the study of hymns deals with the hymn in perspective, in history and culture and in practice.

Term II 1985-86 Mr. Tutwiler

Term III 1986-87 Mr. Tutwiler



WS12 Liturgy and Music

Class members will read literature regarding the development of liturgy in the various denominations of the Eastern and Western Christian Church. Through lectures and practice, students will be encouraged to perform examples of such music and liturgy in class, and learn to develop a well-constructed form of worship for use within their own denomination, drawing on resources available in area libraries and church archives. Emphasis will be made on the role of hymnody and psalmody in the context of Christian worship. Staff relationships within the practice of ministry will be studied and evaluated.

Mr. Oman and Mr. Tutwiler

WS14 The Theology and Practice of Christian Worship

An introductory course on Christian worship, concentrating on basic theological principles, origins and development, orders of worship, lessons and sermon, public prayer and the sacraments.

Term II 1986-87 Mr. Oman

WS17 History of Church Music

A study of choral and instrumental literature of the Christian Church from the seventeenth through the twentieth centuries with emphasis on the development of Protestant Church music in America.

Term I 1985-86 Mr. Tutwiler

WS18 Music for the Church Year

This course will provide a study of music appropriate for the seasons of the church year. Attention will be given to the music of

J. S. Bach with special consideration being given to Bach as exegete.

Term I 1986-87 Mr. Tutwiler

Evangelism and Mission

Elective Courses in Evangelism and Mission

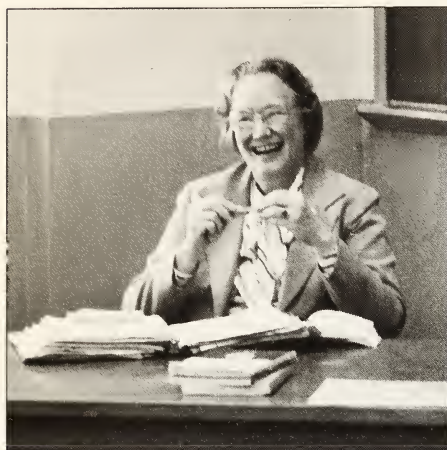
EV10 Evangelism: An Investigation in Depth

Five professors, representing five major areas of inquiry (Bible, History, Theology, Psychology and Ethics) will engage students in an in-depth examination of Evangelism, both theory and practice. An executive from the national staff in evangelism plus selected local pastors will be invited to participate when appropriate. Carefully selected readings will correlate with the various areas of investigation. Two ten-page papers will be required as follows: one to be selected from one of the areas of study listed above, the other, a programmatic model for evangelism in a local congregation.

Staff

ICS01 Christianity in a World Context

The course seeks to provide information and to develop awareness of the ambiguous process through which Christianity has reached ecumenical reality by being linked to the process of Western socio-economic expansion and missionary enterprise "to the ends of the earth." In this context contemporary developments in the ecumenical movement as well as the specific dynamics of the church in the Third World are taken into account, with



Marianne Wolfe

particular attention given to the signs of vitality and creativity within Third World Christianity in the areas of evangelism, worship, social ethics and theology. Required for S.T.M. students, elective for all others.

Term I 1985-86 Mr. Castillo
1986-87 Mr. Castillo

ICS02 Theological Research in International Perspectives

An examination of the issues and assumptions in the theological disciplines as defined within several different cultural perspectives and as they relate to the ways in which Christians perceive their international obligations. Guidance in specific research techniques will be offered also. Required for S.T.M. students, elective for all others.

Term II 1985-86 Mr. Castillo
1986-87 Mr. Castillo

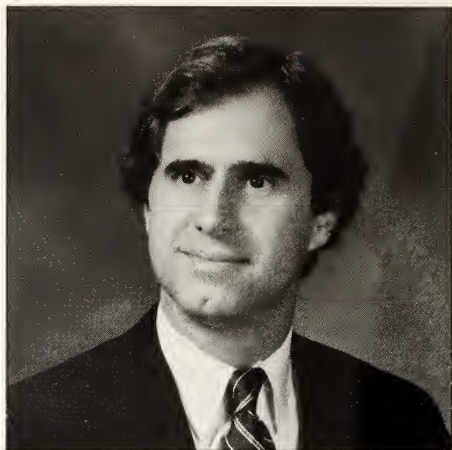
MI10 The History of Christian Missions

This course is designed to explore the historical and geographical dimensions of the attempt to be obedient to the mandate for mission.

Term III 1985-86 Mr. Partee

MI12 Theology and Practice of Stewardship

Stewardship has many dimensions: biblical, theological, ethical and practical. This seminar is designed to discuss these aspects through lectures and case stud-



Laird Stuart

ies. Guest speakers will be invited for their particular contributions on the history of philanthropy and voluntarism in reference to church organizations.

Mr. Calian

Administration

Elective Courses in Administration

AD10 Polity and Program of the Presbyterian Church (U.S.A.)

An introduction to the polity and program of the Presbyterian Church, designed in part to help Presbyterian students to prepare for denominational examinations in that field.

Term II 1985-86 Ms. Wolfe
1986-87 Ms. Wolfe

AD11 Parish Administration

The course will explore the theological foundations of administrative work in the parish. Case studies of administrative procedures will be used to introduce the practice of administration. The different procedures for large, medium-sized and small churches will be explored. Team-taught by experienced ministers of Pittsburgh Presbytery.

Term III 1985-86 Mr. Stuart
1986-87 Mr. Stuart

AD14 Motivating Volunteers

In the reformed tradition of all God's people being ministers, the pastor has a special role in working with volunteers in the



Ralph Strong

church. This course would include a survey of the history of volunteerism in church and society; the role of the pastor in identifying and developing lay leadership, motivating, recruiting, training, deploying of these lay leaders and the task of coordinating a voluntary organization.

Term III 1985-86 Mr. Strong
1986-87 Mr. Strong

AD15 The Pastor as Leader

"Prophet, Priest and King"—Is the pastor all—or none of these? Analytical studies of church life affirm the key role of the pastor as leader. This course will explore the meaning of leadership, analyze various leadership styles in the management of a voluntary organization and address the potential conflict between the pastor as spiritual leader and as the manager of an organization of volunteers. Identification of one's predominant leadership style and means of developing alternative styles as appropriate will be considered.

Term I 1985-86 Mr. Strong
1986-87 Mr. Strong

AD20 Baptist History and Polity

A survey of Baptist beginnings and history to the present. A study of the development of distinctive Baptist belief and practice. An analysis of current organization and procedures.

Mr. Goodwin



Carlton Goodwin

AD29 United Methodist Polity

The Constitution and structural relationships of The United Methodist Church are examined with a particular focus upon the ministry and mission of the local church. Required of United Methodist students for ordination.

Mr. Tutwiler



Admissions

- 76 Master of Divinity and Master of Arts
- 76 Transfer Student
- 77 Joint Professional Degree Programs
- 77 Master of Sacred Theology
- 77 Doctor of Ministry
- 77 Special Students
- 77 International Scholars
- 78 Academic Regulations



Admissions

A student applying for admission to any course of study offered by Pittsburgh Theological Seminary shall provide evidence of good character and of a Bachelor's degree from an accredited college or university or its academic equivalent, and normally shall be a member in full communion in some branch of the Christian Church.

Master of Divinity and Master of Arts

Applicants to the first degree programs are required to have completed the Bachelor's degree from a regionally accredited college or university at the time of enrollment. This undergraduate work should include a substantial foundation in the liberal arts: Applicants may apply any time after the junior year in college is completed. Applicants for September entrance should be made prior to June 30 to insure full consideration for admission; applications for entrance in the Second or Third Term should be made at least six weeks before the beginning of the Term desired. All correspondence concerning admissions to the Seminary should be addressed to the Director of Admissions.

Applications are considered by the Student Relations Committee upon submission of the following materials:

1. A formal application with the designated references.
2. An official transcript of all the applicant's college and university work, showing grades for at least three years of undergraduate work.
3. A statement (500-1000 words) describing the applicant's family, educational and religious background, placing particular emphasis upon reasons for entering the Seminary.
4. A personal interview with the Director of Admissions or another representative of the Seminary designated by the Director of Admissions.
5. A battery of psychological and/or mental capacity tests may be required of the

applicant by the Director of Admissions and Student Relations Committee. Such testing is utilized only when it is believed the results will clarify ambiguities in the student's academic record or in the applicant's emotional fitness for the ministry.

6. A letter of reference from applicant's local church.

7. An application fee of \$25.00. This fee is not refundable.

After admission is granted and within thirty days of such notification, a \$50.00 fee is required to assure the applicant a place in the Term for which application was made. This fee is applied to the student's tuition and is not returnable except under extreme hardship at the discretion of the Student Relations Committee. A certification of the student's "intention to enroll" must accompany this fee.

Transfer Students

A student transferring from another accredited seminary is required to submit, in addition to the foregoing, a complete transcript of previous seminary work and a letter of dismissal from the Dean or President of the Seminary. A transfer student must be in attendance at Pittsburgh Theological Seminary for a minimum of one full



academic year in order to become a candidate for the M.Div. or the M.A. degree.

Joint Professional Degree Programs

In each of the joint degree programs the candidate must apply and be admitted to both Pittsburgh Theological Seminary and the respective university. Normally, application is made to the appropriate graduate school of the university during the First Term of the middle year of the Seminary Master of Divinity program.

Master of Sacred Theology

Applicants to the Master of Sacred Theology degree program are required to have successfully completed a Master of Divinity degree or its equivalent in addition to the Bachelor's degree from a regionally accredited college or university. Applications for September entrance should be made prior to June 30; applications for entrance in the Second or Third Term should be made at least six weeks before the beginning of the Term desired.

In addition to the materials required for admission into the Master of Divinity and Master of Arts programs, the applicant must submit the transcript of their Master of Divinity work. Applications are considered by the Student Relations Committee.

Doctor of Ministry

Applications for the Doctor of Ministry degree program are submitted to the Director of the Doctor of Ministry Program.

The successful completion of the M.Div. degree or its equivalent from an accredited seminary or divinity school is required for admission to the program. Applicants are required to have completed a minimum of two years in the ordained ministry.

The Application Process

Applications to the Doctor of Ministry program must include:

1. Complete transcripts of all post-high school academic work.
2. Information regarding participation in non-degree continuing education or other post-Master of Divinity studies.
3. Assurance that the applicant will be engaged in some recognized ministerial position for the period of the program.
4. An endorsement from the applicant's



Session or Church Board approving expenditure of time called for by the program.

5. A listing of applicant's ministerial experience to date.
6. A statement (500-1000 words) outlining reasons for wishing to enter the Doctor of Ministry Program.
7. A five-page reflection paper on some aspect of ministry (preaching, administration, pastoral care, education) demonstrating the integration of theory and practice in the applicant's ministry.
8. Check or money order for \$25.00 (non-refundable).

Special Students

Applicants desiring to study at Pittsburgh Theological Seminary for credit on a non-degree basis, other than International Students, must possess a Bachelor's degree from a regionally accredited college or university at the time of enrollment. Applicants for Special Student status follow the same procedures and submit the same materials as those applying for the Master of Divinity and Master of Arts Programs.

International Scholars

All applicants for the International Scholars program at Pittsburgh Theological Seminary must secure endorsement of their study plans from either the Leadership Development Program of the National Council of the Churches of Christ, 475 Riverside Drive, New York, New York 10115 or the World Alliance of Reformed Churches, 150, route de Ferney, 1211



Geneva 20, Switzerland. Applicants whose native language is not English will be required to give evidence of proficiency in the English language before application will be considered. The application deadline for international students is March 1 for September entrance.

Academic Regulations

Grading System

Grading in the Seminary is designed to provide an evaluation of the scholastic attainment of each student and a challenge for each student to work at his/her best.

1. The meaning of the grades given shall be as follows:

A 4.0 Exceptional attainment (90–100)

B+ 3.0 Superior graduate-level attainment (80–89)

B 2.0 Adequate graduate-level attainment (70–79)

C 1.0 Below graduate-level attainment (60–69)

F 0.0 Failure (59 and below)

WFA Withdrawal with Faculty Approval
There is no category of Incomplete

2. The Quality Point Average is determined by dividing the quality points by the number of credit hours taken (excluding credit hours for Pass grades).

3. Average for Graduation. For graduation with the M.Div., M.A. or S.T.M. degree a B average (2.0) is required.

4. Dismissal. Two consecutive terms below 2.0 or three non-consecutive terms below 2.0 constitute reasons for dismissal by faculty action.

5. Attendance. Attendance at class is not mandatory except where indicated by the faculty member on the course description form.

6. Official Drop Dates. Courses may be dropped or added during the first and second weeks of each term without penalty. Courses dropped during the third week through the fifth week carry a penalty of one-half of the tuition fee. Courses dropped after the official drop date require full payment and recording of a failing grade. All dropping of courses must be done officially through the Registrar's Office.

Types of Courses

1. In addition to required and elective courses, students may do advanced work in a particular subject as *Independent Study* or *Directed Study*. An Independent Study is negotiated by a student with a faculty member with the permission of the Dean. A Directed Study is designed in the same way as an Independent Study course, but it is distinguished by the requirement of much closer tutorial work on the part of the professor. A further distinction is that Directed Study courses may involve more than one student but no more than four students. Both of these studies will be graded Pass/Fail, with a statement from the faculty member concerning the nature of the study and an



evaluation of the student's performance. Normally, students may not enroll for more than one Independent Study or Directed Study per term or six per Pittsburgh Seminary first degree program. Under-enrolled classes which become Directed Studies count in the above total.

2. Audit. Pittsburgh Theological Seminary students may attend a class for listening purposes with the permission of the professor. Audit does not require registration or payment and no record of audit is made.

Nondegree students may audit seminary courses under the Continuing Education Program.

3. Audit-Credit. Students registered in a course for audit-credit are required to participate fully in reading, discussion, seminar and position papers, etc., but are not required to write a final paper or examination. Satisfactory completion of these requirements leads to an audit-credit notation for the course on the official transcript. No grade is given for the course and no credit is given toward graduation. Audit-credit charge is one-half the regular tuition.

4. PCHE. Sixteen hours of graduate level work may be taken at PCHE member schools and may be included in the 108 M.Div. hours. Twelve hours may be included in the 72 M.A. hours. These credits must be approved by the Dean of the Faculty. Registration and payment will be handled according to PCHE proce-

dures for cross-registration at the graduate level. PCHE courses will be recorded with the grades given by host institution (A or B). Grades lower than B will not receive academic credit at Pittsburgh Seminary.

For complete information regarding student responsibilities and pertinent regulations, consult the "Academic Principles and Procedures for M.Div., M.A. and S.T.M. Degrees."

Faculty Advisory System

All incoming Master of Divinity students are assigned advisers, selected by the Dean, normally from among faculty teaching first year courses. Newly enrolling students will be encouraged to contact their advisers during the opening orientation in the fall and the advisers will be expected to make themselves available for such contacts. An adviser's signature is not required for class registration. Contact with the adviser is the student's responsibility and may be established according to the need of the student. This advisory system applies only to first year Master of Divinity students. In the assignment of advisers, the requests of students for specific professors will be given preferential consideration, but ordinarily no professor will be assigned more than six students.

The Director of Master of Arts Studies has the responsibility for counseling all Master of Arts students in the selection of courses in order to insure a suitable variety of courses.



ITEMS THAT AFFECT YOUR ACCOUNT

DATE	DEBIT	CREDIT	BALANCE
4/21			358.05
4/25	16.00		328.05
5/30	00.00		328.05
6/21	215.00		113.05

THE UNION NATIONAL BANK OF PITTSBURGH
PITTSBURGH, PENNSYLVANIA

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Pittsburgh
Theological
Seminary



Person Dr.

... is granted this Diploma with the Degree

... of the ...

... of the ...

PLEASE PRINT

Name _____

Permanent Address _____

Present Address _____

Birth _____

Phone _____

High School _____

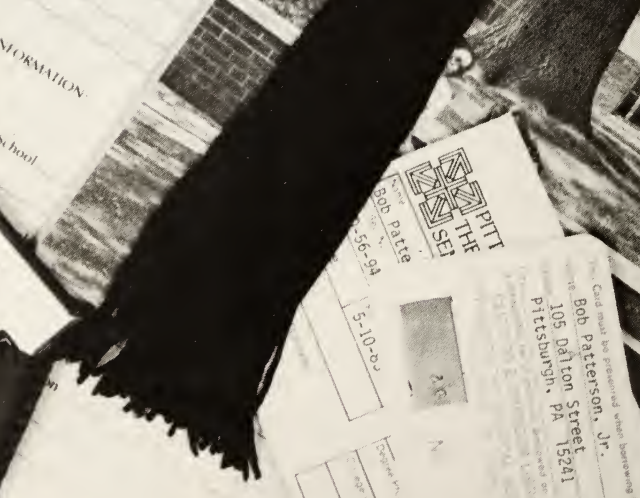
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Bob Patterson, Jr.

105 Dalton Street

Pittsburgh, PA 15241



Finances

- 82 Tuition and Fees
- 83 Financial Aid
- 84 Honors Scholarship Program
- 85 Awards, Prizes and Fellowships

Finances



The Board of Directors of Pittsburgh Theological Seminary has approved the following tuition, housing rent and fees for the 1985-86 academic year. Modest increases are anticipated for the following year. The Seminary reserves the right to make changes in all tuition, housing rent, fees and financial aid policies without prior notice.

Tuition

Candidates for the M.Div., M.A. and S.T.M. Degrees:

Annual charge for 36 term hours	\$3,450.00
Full time per credit (nine or more credits)	\$ 100.00
Part time per credit (eight or less credits)	\$ 105.00

Candidates for the D.Min. Degree:

Per credit	\$ 120.00
Project/Paper	\$ 440.00

Special Students:

Per credit	\$ 105.00
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Candidates for the Ph.D. Degree:

Per credit hour for Pennsylvania residents—Prices established by the University of Pittsburgh

Per credit hour for non-Pennsylvania residents—Prices established by the University of Pittsburgh

University Courses:

Courses taken at area universities (University of Pittsburgh, Carnegie-Mellon University, Duquesne University) through the PCHE cross-registration system are charged at Pittsburgh Theological Seminary tuition rates and tuition is paid to the Seminary.

Audit course for enrolled students for no credit	No Fee
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Fees

Application Fee	\$25.00
Matriculation Fee*	\$50.00
Annual Student Association Fee (\$8.00 per term)	\$24.00
Transcript Fee: One copy of student's academic record will be provided without charge—additional copies	\$ 2.00

*The Matriculation Fee is applied to tuition costs.

Room

Annual charge for a resident/hall room (\$225 per term)	\$675.00
Apartment Fees (per month)	
Fulton Hall: Thirty-nine apartments	
Efficiency Apartments	\$160.00
One-bedroom apartments	\$200.00
Highlander: Twenty-three apartments	
One-bedroom apartments	\$215.00
Two-bedroom apartments	\$245.00
Anderson/McMillan Halls: Thirty-one apartments	
One-bedroom apartments	\$230.00
Two-bedroom apartments	\$255.00
Three-bedroom apartments	\$290.00
Four-bedroom apartment	\$345.00
Fisher Wing: Four apartments	
One-bedroom apartments	\$195.00

Board

Meals may be purchased in the cafeteria Monday through Friday (breakfast and lunch) throughout the academic year, excluding vacation periods. The estimated cost for board for an academic year for a single student is \$1,750.00.

Payment of Fees

All academic fees and expenses are payable during the first two weeks of each term as specified by the Business Office. When necessary, arrangements for a payment plan to cover a term's expenses may be made at the Business Office. There is a \$5.00 late fee plus a carrying charge of 1% per month on the open account balance under any deferred payment plan.

Financial Aid

Financing Your Seminary Education

The goal of the Pittsburgh Theological Seminary Financial Aid Program is to assist each student in arranging financial support. While it remains each student's responsibility to meet the costs of the theological education, the Seminary desires to provide grants and work assistance to each full-time student in the Divinity and Arts programs who has need, regardless of denominational affiliation. The student's denomination and family are also expected to share in meeting the financial obligation.

Cost/Income

Pittsburgh Theological Seminary uses expense norms in computing a student's need. Following are the allowed expenses for the 1985-86 academic (9 month) year:

From these norms is subtracted all anticipated income for the year. Net summer earnings; earnings during the year, for the student and spouse; denominational grants and your congregational aid; savings and other resources are considered income. Honors scholarship and prizes awarded by Pittsburgh Theological Seminary are not considered income. Single students will need to bring a minimum of



1983-84 Allowed Expenses

	Single Student	Married Student	Each Child
Tuition	\$3,450.00	\$ 3,450.00	\$
Fees	24.00	24.00	
Rent	675.00	1,935.00	360.00
* Food	1,750.00	2,300.00	600.00
* Transportation	1,000.00	1,200.00	
* Health Insurance	300.00	1,100.00	
* Health Medical	250.00	500.00	300.00
* Books	600.00	600.00	
* Clothing	350.00	700.00	300.00
* Miscellaneous	501.00	791.00	240.00
* Estimated Expenses	\$8,900.00	\$12,600.00	\$1,800.00

\$2,000.00 of income and if you are married you will need to bring a minimum of 4,000.00.

The demonstrated need will be the difference between the **allowed expenses** and the **anticipated income**. That need will be fully met with Work Assistance, Grants and Loans.

Work Assistance

The first part of aid, up to \$1,110.00, will be the awarding of a Work Assistance job. Campus jobs exist in all aspects of Seminary life, including the Playroom, Cafeteria, Library and Administrative offices.

Grants

Grant Assistance is provided by our restricted endowment funds and annual gifts to the Student Aid Scholarship Fund. In 1984-85 over half of our students received Seminary Aid and the average grant award was \$2,090.00.

Our grant award is given to students regardless of denominational affiliation. However, an additional percentage will be given to members of the Presbyterian Church (U.S.A.). The maximum grant for all students will be the cost of tuition in effect each year. One third of the grant is made available each term. In special circumstances a student may be awarded an additional 10% of the grant.

Loans

Many students will enter with large educational loans so every effort is made to keep this aid component to a minimum.

Presbyterian students who are registered with or under the care of a Presbytery may apply for loan assistance from The Vocation Agency of the Presbyterian Church (U.S.A.) through the Financial Aid officer.

Pittsburgh Theological Seminary participates in the Guaranteed Student Loan (GSL) Program.

Additional Information

The Seminary's Financial Aid Program is based on a nine-month academic year. Each year, if aid is required, a new application must be filed by May 1. Applications are reviewed in the order in which they are received.

These policies are subject to change. They are operative for the current academic year (1985-86) and represent no commitment beyond the current year. The Financial Aid Policy Committee (including three students) conducts an annual review.

Specific questions and requests for detailed information regarding financial aid should be addressed to the Seminary's Financial Aid Office.

Honors Scholarship Program

The Honors Scholarship program is one way Pittsburgh Theological Seminary

seeks to encourage the enrollment of young men and women of the highest academic ability in the Master of Divinity and Master of Arts programs. Those considered for an Honors Scholarship shall be from among those applicants who have graduated from a regionally accredited or internationally recognized college or university, normally in the top five percent of their class (with at least a 3.5 cumulative average). They shall be students of demonstrated potential for outstanding Christian service. Honors Scholarships shall be granted only to students enrolled for twelve (12) or more credits per term who make application to the Seminary for the Fall Term on or before April 15 of any year. Honors Scholarships are awarded for a maximum of three (3) years. They can be renewed only if the recipient maintains a 3.0 cumulative grade average.

The David E. Molyneaux Honors Scholarship was established by the First Presbyterian Church of Flint, Michigan, in affection for their pastor, David E. Molyneaux, an alumnus and former Board member of the Seminary.

The First Presbyterian Church of Neenah Honors Scholarship was established by the First Presbyterian Church of Neenah, Wisconsin, from the Bergstrom Fund, of which it is the trustee.

The Carl A. Hiaasen Honors Scholarship Fund was established by the bequest of Abraham L. Mailman in honor of Mr. Carl

A. Hiaasen, a former member of the Board of Directors of Pittsburgh Theological Seminary.

Those considered for an Honors Scholarship must have applied for admission to the Seminary before April 15 of each academic year.

Awards, Prizes and Fellowships

The Sylvester S. Marvin Memorial Fellowship

The Sylvester S. Marvin Fellowship may be assigned upon graduation to that member of the senior class who is recommended by the faculty as having achieved the highest standard in all departments of the Seminary curriculum. The faculty reserves the right to impose special tests and examinations in making this award. The recipient must pledge himself or herself to a year of postgraduate study at some institution approved by the faculty following his or her graduation.

The Thomas Jamison Scholarship

The Thomas Jamison Scholarship is given every year to the member of the senior class who has the highest average at the beginning of his or her final term of study.

The acceptance of this scholarship requires that the recipient spend a full academic year in study in any graduate institution approved by the faculty.





The Jennie Rigg Barbour Memorial Prize

The Jennie Rigg Barbour Memorial Prize is assigned to that member of the graduating class who has taken the full course of instruction in this institution and who has achieved the second highest academic rank of the class, if in the judgment of the faculty he or she is worthy in all other respects.

The Michael Wilson Keith Memorial Homiletical Prize

This prize is awarded to a member of the senior class who has spent three years in the Seminary and has taken the highest standing in the department of Homiletics.

The Joseph Watson Greek Entrance Prize

The Joseph Watson Greek Entrance Prize will be awarded to the student who achieves the highest grade in an examination in classical Greek as he or she enters the junior class of the Seminary.

The William B. Watson Prize in Hebrew

The William B. Watson Prize in Hebrew will be awarded to that member of the senior class who, having elected Hebrew, shall submit the best grammatical and exegetical treatment of a portion of the Hebrew Old Testament.

The John Watson Prize in New Testament

The John Watson Prize in New Testament Greek will be awarded to that member of the senior class who, having elected

Greek Exegesis, shall submit the best grammatical and exegetical treatment of a portion of the Greek New Testament.

The Robert A. Lee Church History Prize

The Robert A. Lee Church History Prize is to be awarded yearly to the students taking first and second rank respectively in the department of Church History.

The Watson Samuel Boyce Music Prize

The Watson Samuel Boyce Music Prize is to be awarded annually to that member of the senior class who makes the most outstanding contribution to the life of the Seminary in the area of Church Music.

The James Purdy Scholarship

The income is apportioned equally each year to the six members of the junior class who attain the highest average of excellence in their Seminary work.

The Andrew Reed Scholarship

The Andrew Reed Scholarship is given to the student who, upon entering Seminary, shall achieve the highest grade in a competitive examination in the English Bible. The successful competitor is to have the scholarship throughout the entire course of three years.

The Alice Myers Sigler Memorial Prize in History and Theology

The income from this endowed fund is granted to the student, who in the judgment of the professors of the History and Theology areas, is most worthy of this award at the end of the middler year.

The Fred McFeely Rogers Prize in Biblical Studies

The Fred McFeely Rogers Prize in Biblical Studies is granted to the student who, in the judgment of the professors of the Biblical area, is most worthy of this award at the end of the junior year.

The Henry A. Riddle Fund for Graduate Study

This fund provides an annual award to a member of the graduating class designated by the faculty for assistance in post-graduate study, preferably in the field of New Testament.

The Walter P. and Anna L. McConkey Award in Homiletics

This award is given to a student who, at the end of the middler year has, in the judgment of the homiletics professors, demonstrated excellence in preaching.

The Walter L. Moser Prize in Missions

The Walter L. Moser Prize in Missions is awarded to that member of the graduating class who is deemed most deserving among those entering a denominationally recognized or ecumenically sponsored mission field.

The Clara Edna Miller Prize in Pastoral Theology

This prize is awarded to that student in the Master of Divinity program finishing the seventh term who achieves the highest academic standing in those courses in the curriculum particularly adapted to the practice of ministry, i.e., preaching, worship, education, pastoral care, administration and leadership development.

The Larry G. Nagel Memorial Prize in Pastoral Care

The Larry G. Nagel Memorial Prize in Pastoral Care is awarded to the graduating senior, whether Master of Divinity or Master of Arts, who has taken his or her full course of study at Pittsburgh Theological Seminary and who has the highest standing in the general area of Pastoral Care.

The John W. Meister Award

The John W. Meister Award in the Pastoral Ministry has been established at each of the seven theological seminaries of the Presbyterian Church (U.S.A.) in memory of



Rev. John W. Meister, who at his death in 1974 was Director of the Council of Theological Seminaries. The award is made each year to that member of the graduating class who manifests to the greatest degree those characteristics which are most essential to effective pastoral leadership.

The Richard J. Rapp Memorial Award in Doctor of Ministry Studies

Funds have been raised by the Covenant-Community Presbyterian Church as a memorial for the Rev. Dr. Richard J. Rapp. It is the intention of the donors that this money be used to honor Dr. Rapp by publishing one or more outstanding Doctor of Ministry papers and by acknowledging this in the annual commencement program.

The Edwin Dwight McKune Award

The Edwin Dwight McKune Award for an International Student is given to a student who has demonstrated meritorious performance in his or her Seminary work and who is returning to his or her native land to witness to Christ there.



Personnel

- 90 Faculty
- 93 Administrative Officers
- 97 Staff
- 97 Board of Directors
- 100 Field Education Supervisors



Personnel

The members of the Pittsburgh Theological Seminary Faculty are committed to the scholarly, professional and personal preparation of men and women for Christian service to the Church. Many members of the Faculty are regular contributors to the Church's and world's scholarly knowledge through publications and participation in learned societies in the Americas, Asia and Europe. In this way the Faculty at Pittsburgh Theological Seminary contributes to the learned skills of students on campus and far away. The Faculty formulates the curriculum, directs the entire educational program and exercises general authority over the student body.

Faculty

Carnegie Samuel Calian, Professor of Theology. Occidental College, B.A.; Princeton Theological Seminary, B.D.; University of Basel, Doctor of Theology.

Gonzalo Castillo-Cardenas, Associate Professor in Church and Ministry. Union Theological Seminary, Cuba, B.D.; Union Theological Seminary (N.Y.), S.T.M.; Columbia University, Ph.D.

Susan N. Dunfee, Assistant Professor of Theology. University of Rochester, B.A.; Pittsburgh Theological Seminary, M.Div.; Claremont (CA) Graduate School, Ph.D.

Robert M. Ezzell, Assistant Professor of Homiletics. Memphis State University, B.S.; Lexington Theological Seminary, B.D.; Yale Divinity School, S.T.M.; Yale University, M.A.

Donald E. Gowan, Robert C. Holland Professor of Old Testament. University of South Dakota, B.A.; University of Dubuque Theological Seminary, B.D.; University of Chicago, Ph.D.

Dikran Y. Hadidian, Professor of Bibliography. American University of Beirut, B.A.; Hartford Theological Seminary, B.D.; Th.M.; Hartford School of Religious Education, M.A.; Columbia University, M.S.

Douglas R. A. Hare, William F. Orr Professor of New Testament. Victoria College, University of Toronto, B.A.; Emmanuel College, Victoria University, Toronto, B.D.; Union Theological Seminary (N.Y.), S.T.M., Th.D.

Jared Judd Jackson, Professor of Old Testament. Harvard College, A.B.; Episcopal Theological School, B.D.; Union Theological Seminary (N.Y.), Th.D.

George H. Kehm, Professor of Theology. Queens College (N.Y.), B.S.; Princeton Theological Seminary, B.D.; Harvard Divinity School, S.T.M.; Harvard University, Th.D.

Robert Lee Kelley, Jr., Professor of Biblical Languages. University of Pittsburgh, A.B.; Pittsburgh Theological Seminary, M.Div.; Princeton Theological Seminary, Th.M.; Princeton University, M.A., Ph.D.

M. Harjie Likins, Associate Professor in Church and Ministry. Cornell College (Iowa), A.B.; Union Theological Seminary (N.Y.), B.D.; Columbia University, Ph.D.

Ulrich W. Mauser, Errett M. Grable Professor of New Testament. University of Tübingen, Doctor of Theology.

Richard J. Oman, Howard C. Scharfe Professor of Homiletics. University of Minnesota, B.A.; Princeton Theological Seminary, B.D.; New College, University of Edinburgh, Ph.D.

Charles B. Partee, Professor of Church History and W. Don McClure Professor of World Missions and Evangelism. Maryville College, A.B.; Austin Presbyterian Theological Seminary, B.D.; University of Texas, M.A.; Princeton Theological Seminary, Ph.D.

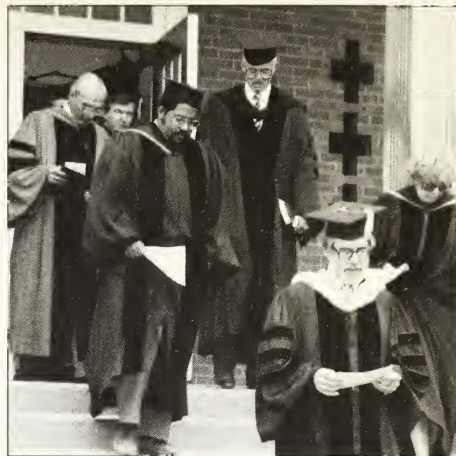
Andrew Purves, Assistant Professor of Pastoral Theology and Spirituality. University of Edinburgh, M.A.; University of Edinburgh, B.D.; Duke University Divinity School, Th.M.; University of Edinburgh, Ph.D.

Ronald H. Stone, Professor of Social Ethics. Morningside College, B.A.; Union Theological Seminary (N.Y.), B.D.; Columbia University, Ph.D.

H. Eberhard von Waldow, Professor of Old Testament. Bonn University, B.A., Doctor of Theology.

Walter E. Wiest, Professor of Philosophy of Religion. Lafayette College, A.B.; Princeton Theological Seminary, B.D.; Columbia University, Ph.D.

John E. Wilson, Jr., Assistant Professor of Modern European and American Church History. Emory University, B.A.; Drew Theological School, B.D.; Claremont (CA) Graduate School, Ph.D.



Part-Time Faculty

Nancy T. Foltz, Ph.D.; Director of Leadership Development, The Western Pennsylvania Conference, The United Methodist Church; Lecturer in Educational Ministries with Adults

Deborah A. Kania, M.S.; Assistant Clinical Director, Speech and Hearing Clinic, University of Pittsburgh, Pittsburgh, Pennsylvania; Lecturer in Homiletics—Voice and Speech Practicum

Von Ewing Keairns, Ph.D. (Duquesne University); Executive Director, Arsenal Family and Children's Center; Lecturer in Pastoral Care

Nancy L. Lapp, M.A.; Curator of Bible Lands Museum, Pittsburgh Theological Seminary; Lecturer in Archaeology and Hebrew

David L. Mayo, M.Div.; Director of Youth Ministries, Southminster Presbyterian Church; Lecturer in New Testament—Greek

John E. Mehl, Ph.D. (Pittsburgh); Director of the Doctor of Ministry Program; Lecturer in Church and Ministry

Ralph A. Strong, Ed.D.; Career Consultant, Pittsburgh Theological Seminary; Lecturer in Administration—Motivating Volunteers

Laird Stuart, D.Min. (Princeton); Senior Minister, Westminster Presbyterian Church; Lecturer in Parish Administration

George E. Tutwiler, B.A.; Minister of Music, Eastminster Presbyterian Church; Organist and Choirmaster, Pittsburgh Theological Seminary; Lecturer in Church Music and United Methodist Studies

Marianne L. Wolfe, B.A.; Stated Clerk, Pittsburgh Presbytery, Pittsburgh, Pennsylvania; Lecturer in Presbyterian Polity and Program

Guest Faculty

William M. Aber, D.Min.; Executive Presbyter, Presbytery, Santa Fe; Albuquerque, NM; Lecturer in Administration

Kenneth E. Bailey, Th.D.; Professor of New Testament, Near East School of Theology, Beirut, Lebanon; Lecturer in New Testament

C. K. Barrett, D.D. (Cambridge, England); Professor of Divinity, Durham University, England; Lecturer in New Testament

Gordon E. Boak, D.D.; Pastor Emeritus, Glenshaw Presbyterian Church, Glenshaw; Lecturer in Homiletics

Ralph P. Brooks, Jr., Ph.D.; Rector of St. Andrew's Episcopal Church, Pittsburgh, Pennsylvania; Lecturer in Pastoral Care

J. Stanley Chesnut, Ph.D.; Associate Dean of Faculty, Eckerd College, St. Petersburg, Florida; Lecturer in Bible



Thomas A. Downs, D.Min.; Canon, The Cathedral Church of St. Luke, Orlando, Florida; Lecturer in Church Education and Administration

Carlton B. Goodwin, Ph.D.; Executive Minister, Pittsburgh Baptist Association; Lecturer in Baptist Studies

Denise Huot, Boston University, School of Theatre Arts, Boston, Massachusetts; Lecturer in Homiletics—Voice and Speech Practicum

Aurel Jivi, Professor of Church History, Romanian Orthodox Academy, Sibiu, Romania; Lecturer in Church History

Roderick A. F. MacKenzie, S.J.; Professor Emeritus Regis College, Toronto, Ontario, Canada; Lecturer in Old Testament—Wisdom Themes

John M. Mackey, D.Min.; Director, Fayetteville Health Care Center, Fayetteville, North Carolina; Lecturer in Pastoral Care

Richard A. Morledge, D.D.; Pastor, First Presbyterian Church, Bakerstown, Pennsylvania; Lecturer in Homiletics

Neil R. Paylor, Ph.D.; Pastoral Counselor; Lecturer in Pastoral Care

Ronald E. Peters, B.A.; Minister, Martin Luther King, Jr. Community Presbyterian Church, Springfield, Massachusetts; Lecturer in Sociology of Religion

Petr Pokorny, Professor of New Testament, Komenského Evangelická, Bohoslovecká Fakulta, Prague, Czechoslovakia; Lecturer in New Testament

Edward A. Powers, Ph.D.; Chairperson of Family Environment in the Gerontology Program, Iowa State University, Ames, Iowa; Lecturer in Pastoral Care

John D. Sharick, D.Min.; Executive Presbyterian, Eastminster Presbytery, Youngstown, Ohio; Lecturer in Administration

Elwyn A. Smith, Ph.D.; Retired Senior Pastor, Garden Crest Presbyterian Church, St. Petersburg, Florida; Lecturer in Ethics and Church History

June Ruth Michaelson Taylor, M.Div.; Director of Pastoral Service, Presbyterian University Hospital, Pittsburgh; Lecturer in Pastoral Care

Theophilus M. Taylor, Retired General Secretary, General Assembly Mission Council, UPCUSA, New York, New York; Lecturer in Bible

Emeriti

John M. Bald, Th.D. Emeritus Professor of Christian Ethics

J. Gordon Chamberlin, Ed.D. Emeritus Professor of Education

Walter R. Clyde, Ph.D. Emeritus Professor of Christian Mission

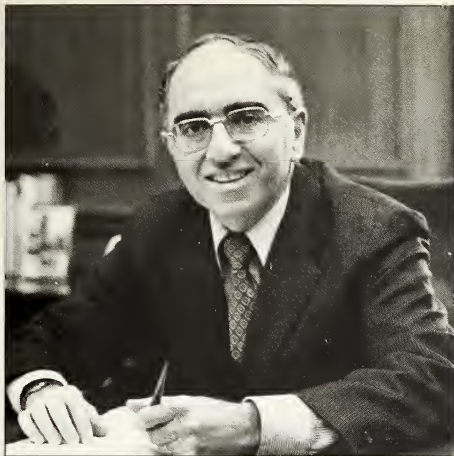
John H. Gerstner, Ph.D. Emeritus Professor of Church History

Gordon E. Jackson, Ph.D. Emeritus Hugh Thomson Kerr Professor of Pastoral Theology

William H. Kadel, Th.D. President Emeritus

William F. Orr, Ph.D. Emeritus Professor of New Testament Literature and Exegesis

James A. Walther, Th.D. Emeritus Professor of New Testament Literature and Exegesis



Administrative Officers

Carnegie Samuel Calian

President

B.A. Occidental College

B.D. Princeton Theological Seminary

D.Th. University of Basel



Ulrich W. Mauser

Dean of the Faculty

D.Th. University of Tubingen



Eugene P. Degitz

Vice-President for Development

B.A. Westminster College

M.Div. Princeton Theological Seminary

Th.M. Colgate/Rochester Divinity School

M.S. Syracuse University



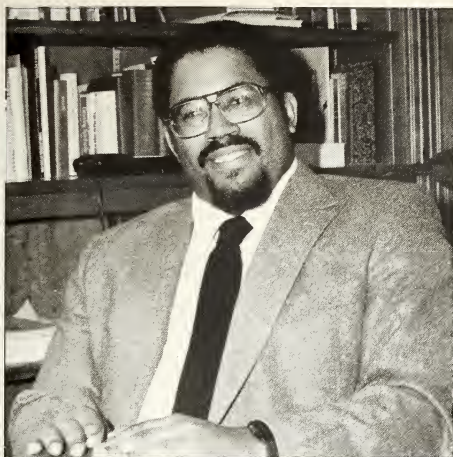
Raymond F. Luber
Director of Seminary Relations
B.A. Westminster College
M.Div. Pittsburgh Theological Seminary



Douglas N. Clasper
Business Manager
B.S. Cornell University
Certified Public Accountant



Priscilla E. Boyd
Registrar/Director of Financial Aid
B.S. Shippensburg University



John E. White

Director of Admissions/Director of Student Relations and Housing

B.A. Geneva College

M.Div. Pittsburgh Theological Seminary



Jeanette Rapp

Director of Continuing Education and Special Events

A.B. Youngstown State University



Dikran Y. Hadidian

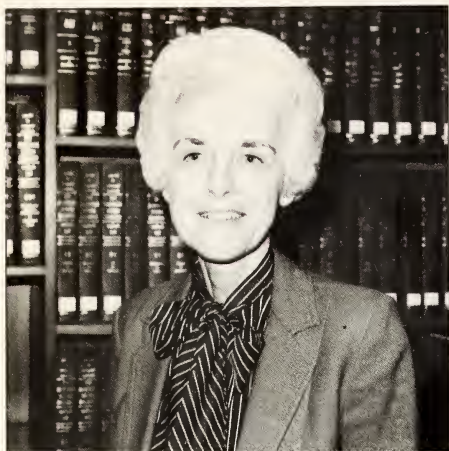
Librarian

B.A. American University of Beirut

B.D., Th.M., Hartford Theological Seminary

M.A. Hartford School of Religious Education

M.S. Columbia University



Mary Ellen Scott
Library Cataloger/Archivist
B.A. Sterling College
M.L.S. University of Pittsburgh



John E. Mehl
Director of the Doctor of Ministry Program
B.A. Dartmouth College
B.D. Pittsburgh Theological Seminary
Th.M. Union Seminary
Ph.D. University of Pittsburgh



Ralph A. Strong
Career Consultant
A.B. Seattle Pacific College
B.D. Presbyterian Seminary of Omaha
M.A., Ed.D. Arizona State University
D.D. Hanover College

Staff

Food Service Department

Eloise Thomas, Director
Carol Huebner, Cook
Perkins Harris, Kitchen Custodian

Library

Mary Ellen Scott, Cataloger and Archivist
Patricia Beam, Assistant to the Cataloger
Clarion Maloney, Book Processing Clerk
Martha McNally, Clerical Assistant
Jayne Schneider, Circulation and Inter-
Library Loan Librarian
Linda Bowyer, Library Secretary

Mail Department

Virginia A. Horgan, Director
Susan C. Burton, Mailroom Assistant

Plant Department

Earl Leeder, Plant Director
James Gogal, Maintenance
Michael Keller, Maintenance
Charles Mulvihill, Maintenance
Donald Burns, Maintenance
Justine Allen, Custodial
Calvin Carter, Custodial
Cleotus Gaines, Custodial
Vernon Duncan, Custodial
Paul Gill, Custodial
Harry Holmes, Security
William Jackson, Security
Steven Winston, Security
Henry Zawacki, Security

Playroom

Joyce Diamondstone, Director
Jill Juengel, Assistant Director

Secretarial Department

Linda Smith, Secretary to the President
Marge Darragh, Secretary to the Business
Manager
Carol Spotts, Business Office
Ellen Frisco, Business Office
Joan Coates, Secretary to the Vice
President for Development
Janet Ankeny, Development Office
Nancy Hammond, Development Office
Debora Hutchison, Secretary to the Dean
Nancy Fraker, Secretary to the Director of
Admissions and Doctor of Ministry Director

Cathy Bodnar, Secretary to the Director of
Continuing Education and Registrar

Joyce Thompson, Secretary to the Plant
Director

Mary Demyan, Receptionist and Switch-
board Operator

Iris Lowe, Secretary to the Faculty

Sally Seibel, Secretary to the Faculty

Janet Coleman, Secretary to the Faculty

The Board of Directors

Officers, 1984-85

Nathan W. Pearson, Chairperson
Financial Advisor, Paul Mellon
Family Interests
Presbyterian Church of Sewickley,
Sewickley, Pennsylvania

The Rev. William N. Jackson,
Vice-Chairperson
Christ United Presbyterian Church
Canton, Ohio

The Rev. Harold E. Scott, Secretary
Executive Presbyter,
Pittsburgh Presbytery
Pittsburgh, Pennsylvania

Craig G. Ford, Treasurer
Senior Vice-President,
Mellon National Bank
Wallace Memorial United
Presbyterian Church
Pittsburgh, Pennsylvania

Douglas N. Clasper, Assistant
Secretary/Treasurer
Business Manager, Pittsburgh
Theological Seminary
Pittsburgh, Pennsylvania

Legal Counsel

Henry C. Herchenroether, Jr.
Attorney, Alter, Wright & Barron
Woodland United Presbyterian Church
Pittsburgh, Pennsylvania

Members

The Rev. William P. Baker
First Presbyterian Church
Allentown, Pennsylvania

David J. Brubach
Glenshaw Presbyterian Church
Glenshaw, Pennsylvania

Dr. E. Bayley Buchanan

Surgeon, Mercy Hospital
Shadyside Presbyterian Church
Pittsburgh, Pennsylvania

Carnegie Samuel Calain

President and Professor of Theology
Pittsburgh Theological Seminary
Pittsburgh, Pennsylvania

The Rev. Richard M. Cromie

First Presbyterian Church
Fort Lauderdale, Florida

The Rev. Edward R. DeLair, Jr.

Pigeon Creek Presbyterian Church
Eighty-Four, Pennsylvania
Cokeburg Presbyterian Church
Cokeburg, Pennsylvania

Robert E. Dickey, III

East Liberty Presbyterian Church
Pittsburgh, Pennsylvania

The Rev. Kathleen A. Goodrich

Assistant Director
Presbyterians United For Biblical
Concerns
Pottstown, Pennsylvania

Dr. Dwight C. Hanna

Reconstructive Surgeon and
Medical Director
The Western Pennsylvania Hospital
Fox Chapel Presbyterian Church
Pittsburgh, Pennsylvania

The Rev. Jean H. Henderson

Jefferson Center United Presbyterian
Church
Saxonburg, Pennsylvania

Mrs. Dolores Hovis

Civic Leader
East Main United Presbyterian Church
Grove City, Pennsylvania

The Rev. A. Vanlier Hunter

Associate Professor of Biblical
Studies and Associate Dean of
the Ecumenical Institute
Saint Mary's Seminary and University
Baltimore, Maryland

The Hon. Justin M. Johnson

Judge, Superior Court of Pennsylvania
Bethesda United Presbyterian Church
Pittsburgh, Pennsylvania

The Rev. Carolyn Jones-Golightly

Stated Supply, Pittsburgh Presbytery
Pittsburgh, Pennsylvania

John E. Kaites

Presbyterian Church (U.S.A.)
Paradise Valley, Arizona

Dr. Max A. Lauffer

Mellon Professor, University of Pittsburgh
Southminster Presbyterian Church
Pittsburgh, Pennsylvania

The Rev. Mark H. Landfried

United Presbyterian Church
New Kensington, Pennsylvania

James E. Lee

Chairman, Gulf Oil Corporation
Fox Chapel Presbyterian Church
Pittsburgh, Pennsylvania

Mrs. Laura B. Marshall

Civic Leader
Presbyterian Church of Sewickley
Sewickley, Pennsylvania

Dr. Jerry McAfee

Shadyside Presbyterian Church
Pittsburgh, Pennsylvania

The Rev. Robert H. Meneilly

Village Presbyterian Church
Prairie Village, Kansas

Mrs. Mary E. Pardee

Former President, United Presbyterian
Church Women
Fox Chapel Presbyterian Church
Pittsburgh, Pennsylvania

The Rev. Douglas S. Pride

Shadyside Presbyterian Church
Pittsburgh, Pennsylvania

Mr. Robert R. Rumer

Presbyterian Church (U.S.A.)
Williamsburg, Virginia

The Rev. William G. Rusch

Synod Executive, Synod of the Trinity
Camp Hill, Pennsylvania

Mrs. Lois Shakarian

Civic Leader
Episcopal Church
Pittsburgh, Pennsylvania

The Rev. John D. Sharick

Executive Presbyter
Eastminster Presbytery
Youngstown, Ohio

Richard L. Terrell

First Presbyterian Church
Naples, Florida



Lloyd M. Whitesell
 Fairmont Presbyterian Church
 Dayton, Ohio

Dr. Theodore R. Williams
 Professor of Chemistry, College of
 Wooster
 First Presbyterian Church
 Wooster, Ohio

The Rev. Alfred W. Wishart, Jr.
 Executive Director, Pittsburgh Foundation
 Pittsburgh, Pennsylvania

J. Stuart Zahniser
 First United Presbyterian Church
 Meadville, Pennsylvania

Directors Emeritus/a
 Marian Bell (Mrs. Davitt)
 Donald C. Burnham
 Carl A. Hiaasen
 William R. Jackson, Sr.
 H. Parker Sharp
 George D. Lockhart

Field Education Supervisors for 1984-85

The following served the Seminary as Field Education Supervisors in the academic year 1984-85.

James A. Adair

First Presbyterian Church
Houston, PA

Robert Baker

District Superintendent of the United
Methodist Church
Kane, PA

Donald Benjamin

East End Cooperative Ministry
Pittsburgh, PA

Daniel Berry

First Wesleyan Church
New Castle, PA

Wesley Blaha

Monroeville United Methodist Church
Monroeville, PA

Philip Bongiorno

Eastern District Council, Assembly of God
Camp Hill, PA

Jack M. Bowers

Hebron United Presbyterian Church
Pittsburgh, PA

Robert Campbell

First Presbyterian Church
Washington, PA

Gary Carson

Broadway United Presbyterian Church
East McKeesport, PA

James Churchill

Fox Chapel Presbyterian Church
Pittsburgh, PA

Curt Clark

Mt. Chestnut Presbyterian Church
Butler, PA

Donald Cook

First United Methodist Church
New Castle, PA

Alvin Coon

St. John the Evangelist Baptist Church
Pittsburgh, PA

Ronald H. Cram

Pittsburgh Theological Seminary
Pittsburgh, PA

Linda Crawford

East Liberty Presbyterian Church
Pittsburgh, PA

Earl Creps, Jr.

Calvary Evangelical Lutheran Church
Wilkinsburg, PA

Roberta Croker

Dillonvale Presbyterian Church
Dillonvale, OH

Robert Cummings

Fox Chapel Presbyterian Church
Pittsburgh, PA

Alfred Deemer

Natrona Heights United Presbyterian
Church
Natrona Heights, PA

LeRoy Dilliner

Westminster Presbyterian Church
Steubenville, OH

Douglas Dunderdale

Eastminster Presbyterian Church
Pittsburgh, PA

Larry Dunster

First United Presbyterian Church
Irwin, PA

Dale Dykstra

Curwensville Presbyterian Church
Curwensville, PA

Richard Ellsworth

West Second Avenue Presbyterian
Church
Columbus, OH

James Farrer

First Presbyterian Church
Johnstown, PA

Gerald Fennell

First United Presbyterian Church
Niles, OH

Richard Flock

Faith Lutheran Church
Laurel Gardens, PA

Victor Fogelin

Cheswick Presbyterian Church
Cheswick, PA

Robert Forsythe

Riverview United Presbyterian Church
Pittsburgh, PA

John Garies

Clarion Association Christian Education
Committee of the United Church of Christ
Rimersburg, PA

Charles Goehring

Presbyterian Church of Sewickley
Sewickley, PA

Carlton Goodwin

Pittsburgh Baptist Association
Pittsburgh, PA

Donald H. Gordon

Presbytery of Lake Erie
Saegertown, PA

Richard Goss

Covenant-Community Presbyterian
Pittsburgh, PA

Naoma Hall

United Presbyterian Church
Pittsburgh, PA

Andrew Harvey

Central Highlands Community United
Methodist Church
Elizabeth, PA

Larry Hauck

Ingomar United Methodist Church
Pittsburgh, PA

Richard E. Hawke

Western Pennsylvania Conference of the
United Methodist Church
Pittsburgh, PA

Steven Hein

Lebanon Presbyterian Church
Pittsburgh, PA

Frank Heller

First Presbyterian Church
Carnegie, PA

William D. Hess, II

Mt. Vernon Community United
Presbyterian Church
McKeesport, PA

Gilbert Hoffman

First United Methodist Church
Kittanning, PA

Larry Homitsky

South Avenue United Methodist Church
Wilksburg, PA

Kenneth Hooten

Gray Stone Presbyterian Church
Leechburg, PA

A. Adrienne Howard

Allegheny United Methodist Church
Pittsburgh, PA

Robert Huber

Penn Grove Church of Christ
Butler, PA

Paul Inks

First United Methodist Church
Johnstown, PA

Arthur Hoachim

First Presbyterian Church
Toronto, OH

Robert Kelley

Pittsburgh Theological Seminary
Pittsburgh, PA

Jerald Landrey

Memorial Park Presbyterian Church
Allison Park, PA

Robert Lash

Western Pa. Conference of the United
Methodist Church
Washington, PA

M. Harjie Likins

Pittsburgh Theological Seminary
Pittsburgh, PA

Ellen Liotta

District Superintendent
The United Methodist Church
Fairmont, WV

George Logue

South Hills Congregational Church
Pittsburgh, PA

James Matz

Liberty Presbyterian Church
McKeesport, PA

John McCall

Sixth Presbyterian Church
Pittsburgh, PA

Tom McClaren

Fairview Presbyterian Church
Fairview, PA

John McLeister

Greenock United Methodist Church
McKeesport, PA

Thomas McMillen

Mt. Nebo United Presbyterian Church
Sewickley, PA

Susan Meyer

Northmont Presbyterian Church
Pittsburgh, PA

Paul Mikels

Breckenridge Village
Willoughby, OH

Jill Minnich

Westminster Presbyterian Church
Pittsburgh, PA

Duane Morford

Bakerstown United Methodist Church
Gibsonia, PA

William Morris

Versailles United Methodist Church
Homestead Park, Munhall, PA

Robert Neal

District Superintendent of the United
Methodist Church
Apollo, PA

Bruce Ogle

Valley Presbyterian Church
Imperial, PA

J. Olin

Youngstown District Superintendent of
The United Methodist Church
Youngstown, OH

Cloyd Osborne

Christ Community United Methodist
Church
Butler, PA

Lee Parker

Westview United Methodist Church
Pittsburgh, PA

James Patrick

Beulah Presbyterian Church
Pittsburgh, PA

LeRoy Patrick

Bethesda Presbyterian Church
Pittsburgh, PA

John Patterson

District Superintendent of the United
Methodist Church
Johnstown, PA

Wendell Paul

First United Methodist Church
Pittsburgh, PA

Martha Perry

Pittsburgh Presbytery
Pittsburgh, PA

Edward Poole

Beaver County Area Ministry
Beaver, PA

Douglas Pride

Shadyside Presbyterian Church
Pittsburgh, PA

Thomas Purchase

Eastside Community Ministry
Zanesville, OH

Robert Richards

District Superintendent
The United Methodist Church Franklin
Franklin, PA

James Robb

First United Methodist Church
Sharon, PA



William Roberts

Quest Inc.
Moundsville, WV

John Russell

Emory United Methodist Church
Pittsburgh, PA

Kirk Ryckman

Grace Community United Presbyterian
Church
Lower Burrell, PA

Danny Schomer

First Presbyterian Church
Columbiana, OH

Roger R. Shafer

District Superintendent of the United
Methodist Church
Pittsburgh, PA

Rodney Smith

Mars United Methodist Church
Mars, PA

James Snyder

Christ United Presbyterian Church
Carnegie, PA

June Taylor

Presbyterian University Hospital
Pittsburgh, PA

Thomas Taylor

Calvary United Methodist Church
Pittsburgh, PA

Francis Tennies

Crafton Church
Crafton, PA

August Thalman

Strader Grove Presbyterian Church
Freeport, PA

Sister Michele VanVoorst

East End Cooperative Ministry
Pittsburgh, PA

Douglas Waggoner

Mulberry United Presbyterian Church
Wilkesburg, PA

Peter Weaver

Smithfield United Church
Pittsburgh, PA

Michael Wenning

Pleasant Hills Community United
Presbyterian Church
Pittsburgh, PA

**John White**

Pittsburgh Theological Seminary
Pittsburgh, PA

Glenna Wilson

Southwest Interchurch Ministry of
Pittsburgh
Pittsburgh, PA

Robert Wilson

Coraopolis United Methodist Church
Coraopolis, PA

George Wirth

Presbyterian Church of Sewickley
Sewickley, PA

Richard Wright

District Superintendent
Buckhannon District
Buckhannon, WV



Index

Academic Regulations, 78
Admissions procedures, 75
Awards, prizes and fellowships, 85
Board and room, 83
Board of Directors, 97
Clinical Pastoral Education, 67
Continuing Education, 39
Course descriptions, 45
Cross-registration in PCHE institutions, 37
Doctor of Ministry degree, 28
Doctor of Philosophy degree, 34
Faculty, 90
Fees, 82
Field education, 24
Financial aid, 83
Grading system, 78
Honors scholarships program, 84
Housing, 13
Institutional relationships, 37
International scholars program, 38, 77
Joint Degree Programs, 34
Library, 12
Master of Arts degree, 25
Religious Education emphasis, 25
Master of Divinity degree, 22
Master of Divinity/Master of Social Work
degree, 35
Master of Divinity/Master of Library
Science degree, 35
Master of Sacred Theology degree, 26
Placement, 25
Play Care Center, 19
Preaching Association, 18
Recreation, 15
Rent, 83
Special lectures, 41
Special non-degree studies, 38
Student associations, 15
Tuition, 82
Worship, 15

Directions to Pittsburgh Theological Seminary

From the North, East and West—take the PA Turnpike to Interchange #5 (Route 28). Follow Route 28 south to the Highland Park Bridge exit. This will be the first exit to the left as you are travelling south on Route 28. Proceed across the Highland Park Bridge. Exit off the Highland Park Bridge to the right (the first exit). Make a left at the first traffic signal. Go past the entrance to the Pittsburgh Zoo. Continue to the top of the hill, making a sharp hairpin turn to the right near to the top. Turn left at the first street (Bunker Hill Street high-rise apartment building is at the corner). Proceed to Highland Avenue (fourth right). Turn right on Highland and proceed to the Seminary. The Seminary is located on the left one and one-half block past the first traffic signal.

From the South and West—take Interstate 279 to Pittsburgh; go through the Fort Pitt Tunnel and over the bridge, bearing to the right out Rt. 376 to the Forbes Avenue (Oakland) exit. Down Forbes Avenue to the tenth traffic signal (Bellefield Avenue). Turn left for two blocks to the light at Fifth Avenue. Turn right on Fifth to the 10th traffic signal on Fifth (Highland Avenue). Turn left at Highland for six traffic lights to the Seminary, on the right.

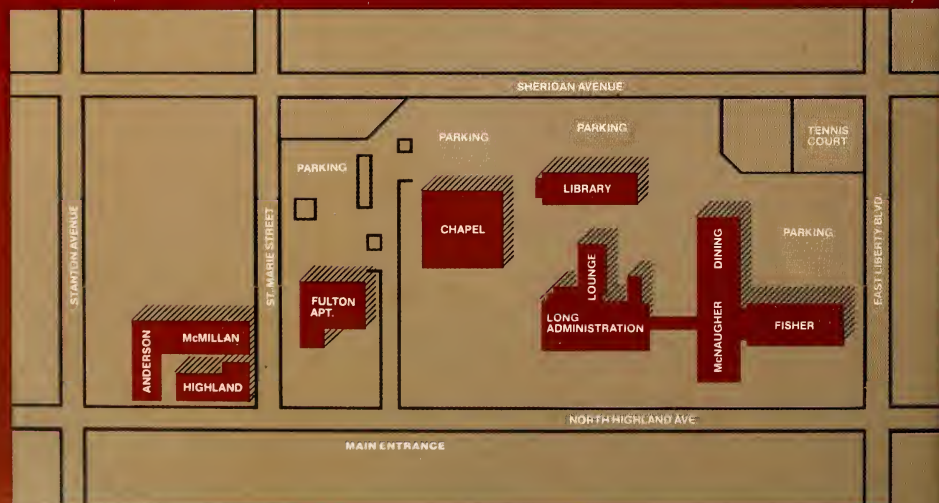
By Air—from the Pittsburgh International Airport take a bus, taxi or Airport Limousine to downtown and the William Penn Hotel. At William Penn ask directions to the 71B Highland Park bus, which stops in front of the Seminary.

If you should arrive after things look pretty quiet on an evening, look for a Security Guard in a white helmet to help you get into your room.





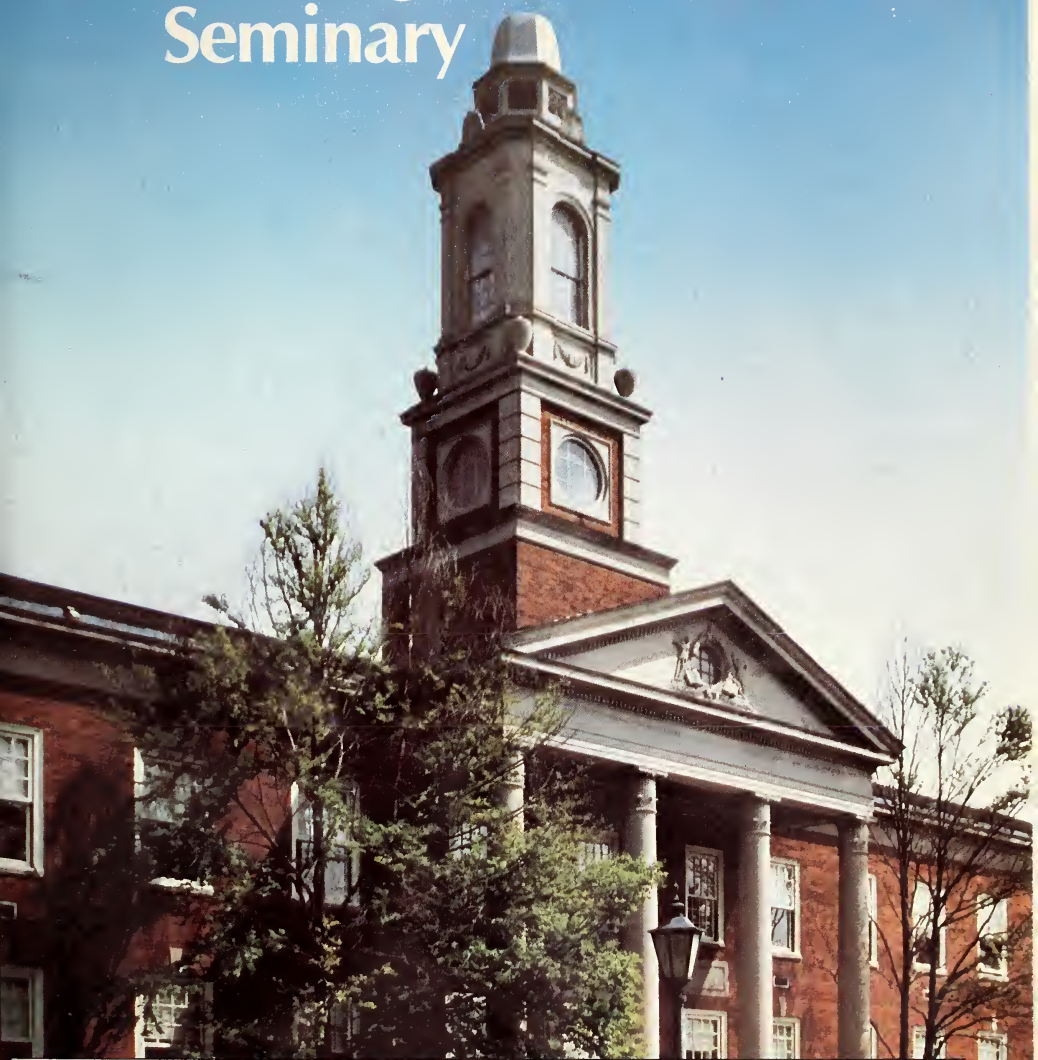
Pittsburgh Theological Seminary
616 North Highland Avenue
Pittsburgh, Pennsylvania 15206-2596





Pittsburgh Theological Seminary

Catalog 1987-89



This catalog is a statement of the policies, personnel and programs of Pittsburgh Theological Seminary as projected by the responsible authorities of the Seminary. Pittsburgh Theological Seminary reserves the right to alter and change its policies, personnel and programs, without prior notice, in accordance with the Seminary's institutional needs and academic purposes. Complete statements of Pittsburgh Theological Seminary's policies and programs are found in the Seminary's Constitution, By-laws, Academic Regulations and Board and Faculty Minutes.

Pittsburgh Theological Seminary admits qualified students of any race, color, national or ethnic origin and without regard to age, handicap or sex.



Pittsburgh Theological Seminary is accredited by the Association of Theological Schools in the United States and Canada and the Middle States Association of Colleges and Secondary Schools.



Pittsburgh Theological Seminary

Catalog 1987-89


**616 North Highland Avenue
Pittsburgh, Pennsylvania 15206-2596
(412) 362-5610**

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1987-89



Contents


Introduction

- 
- 6 Purpose
 - 6 Historical Background
 - 7 Pittsburgh
 - 8 The Seminary's Immediate Environment:
Highland Park and East Liberty
 - 9 Alumni/Alumnae
-


Seminary Life

- 
- 12 The Campus
 - 12 Academic Buildings
 - 13 Housing
 - 15 Recreation
 - 15 Worship
 - 15 Student Groups
 - 19 Pittsburgh Theological Seminary Choir
 - 19 Orientation
 - 19 Play Care for Children
-

Educational Programs

- 
- 22 Seminary Degree Programs
 - 22 The Master of Divinity Degree
 - 24 Field Education
 - 26 Placement
 - 26 The Master of Arts Degree
 - 27 The Doctor of Ministry Degree
 - 34 Joint Degree Programs
 - 39 Cooperative Arrangements
 - 43 Special Lectures and Continuing
Education
 - 45 Annual Events
 - 46 Special Lectureships
-

Course Descriptions

- 
- 50 Studies in Bible
 - 53 Old Testament
 - 57 New Testament
 - 60 Studies in History
 - 64 Studies in Theology

Course Descriptions (continued)

- 68 Studies in Church and Ministry
 - 71 Church and Society
 - 73 Ethics
 - 76 Education
 - 79 Pastoral Care
 - 81 Homiletics
 - 83 Worship and Church Music
 - 84 Evangelism and Mission
 - 85 Administration
-

Admissions



- 88 Master of Divinity and Master of Arts
 - 89 Transfer Students
 - 89 Joint Professional Degree Programs
 - 89 Doctor of Ministry
 - 90 Special Students
 - 90 International Scholars
 - 90 Academic Regulations
-

Finances



- 94 Tuition and Fees
 - 95 Financial Aid
 - 97 Honors Scholarship Program
 - 98 Awards, Fellowships, Prizes and Scholarships
-

Personnel



- 104 Faculty
 - 108 Administrative Officers
 - 112 Staff
 - 115 Board of Directors
 - 117 Field Education Supervisors
-

Directions and Maps

- 122 Directions
- BC Maps

Calendar 1987-1989

1987-1988

Term One

Junior Orientation	September 3-4
First Day of Classes	September 8
Last Day of Classes	November 13
Reading and Examination Period	November 16-20

Term Two

First Day of Classes	November 30
Christmas Break	December 21-January 1
Classes Resume	January 4
D.Min. Weeks	January 4-8, 11-15
Last Day of Classes	February 19
Reading and Examination Period	February 22-26

Term Three

First Day of Classes	March 7
Seminary Sunday	May 1
Last Day of Classes	May 13
Reading and Examination Period	May 16-20
192nd Commencement	May 24
D.Min. Weeks	June 6-10, 13-17
School of Religion	June 19-24

1988-1989

Term One

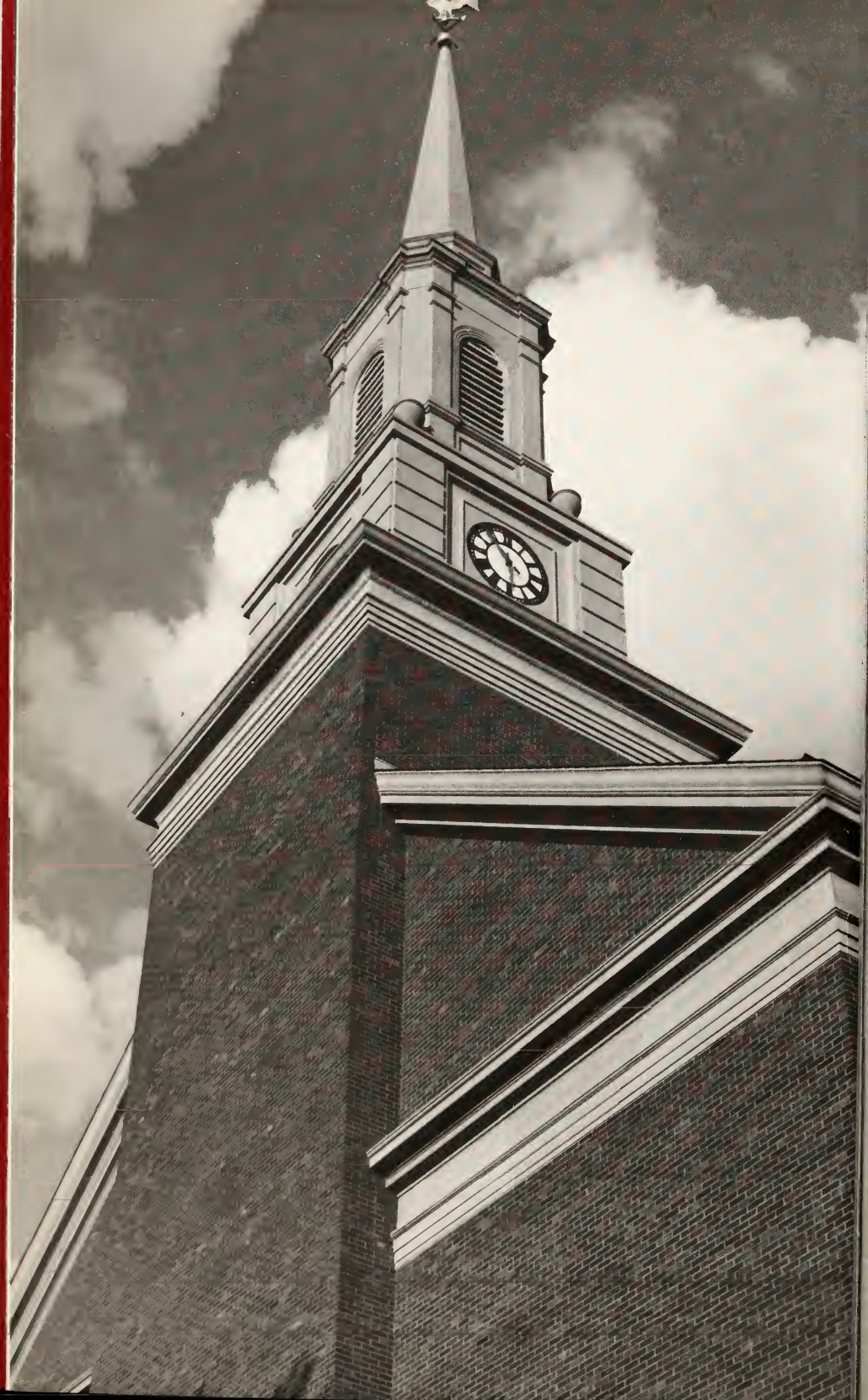
Junior Orientation	September 1-2
First Day of Classes	September 6
Last Day of Classes	November 11
Reading and Examination Period	November 14-18

Term Two

First Day of Classes	November 28
Christmas Break	December 20-January 2
Classes Resume	January 3
D.Min. Weeks	January 9-13, 16-20
Last Day of Classes	February 17
Reading and Examination Period	February 20-24

Term Three

First Day of Classes	March 6
Seminary Sunday	May 7
Last Day of Classes	May 12
Reading and Examination Period	May 15-19
193rd Commencement	May 23
D.Min. Weeks	June 5-9, 12-16
School of Religion	June 18-23



Introduction

- 6 *Purpose*
- 6 *Historical Background*
- 7 *Pittsburgh*
- 8 *The Seminary's Immediate
Environment: Highland Park
and East Liberty*
- 9 *Alumni/Alumnae*



Introduction

Purpose

Pittsburgh Theological Seminary is a graduate professional institution of the Presbyterian Church (U.S.A.). Located in the heartland of Presbyterianism and part of a thriving city, we seek to prepare men and women for dynamic pastoral ministry and Christian lay leadership in all phases of the Church's outreach.

Dedicated to excellence in theological education, the twenty-member full-time faculty strives to prepare graduates who will demonstrate both personal piety and the keenest possible intellectual understanding of the Gospel and its implications for individual and social living. Serious attention is given to the study of biblical languages and exposition and to the teaching of theological, historical, ethical and practical disciplines for the successful and meaningful practice of ministry.

The Seminary is rooted in the Reformed history of faithfulness to Scripture and commitment to the Gospel of Jesus

Christ. In keeping with our tradition, we continue our mission to be a caring and ecumenical community, to nurture personal faith and corporate worship, to promote global consciousness and service and to encourage students and faculty to relate their studies to the numerous styles of ministry emerging today.

Historical Background

Pittsburgh Theological Seminary was formed in 1959 by the consolidation of two previously separate institutions: Pittsburgh-Xenia Theological Seminary of the United Presbyterian Church of North America and Western Theological Seminary of the Presbyterian Church in the United States of America. The union of the two denominations in 1958 led to the consolidation of the seminaries.

The history of the Pittsburgh-Xenia Theological Seminary began with the founding of Service Seminary in 1794 by the Associate Presbytery of Pennsylvania. Prior to that time the Presbytery had been dependent on a supply of ministers sent out from Scotland. The Reverend John Anderson, D.D., was elected as the first teacher of divinity and the school began with an enrollment of six students. Service Seminary moved twice, first to Ohio, where it became Xenia Theological Seminary and later to Missouri. It merged in 1930 with a seminary which had been founded in Pittsburgh in 1825 and together they formed the Pittsburgh-Xenia Theological Seminary. This institution was later augmented by the resources of Newburgh Seminary, which was founded in New York City in 1805 by John Mitchell Mason.



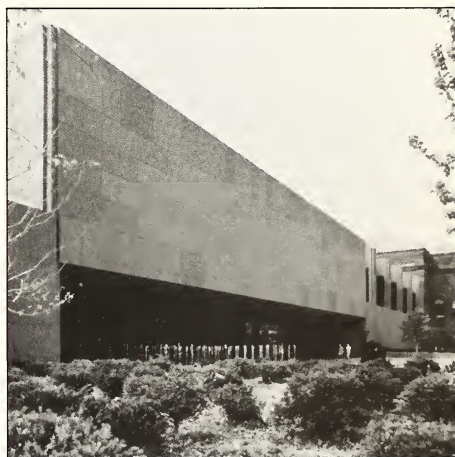


The other branch of our pre-1959 history began with the establishment, in 1785 by Joseph Smith and in 1787 by John McMillan, of classical academies in Washington, Pennsylvania. From these, in 1825, the General Assembly of the Presbyterian Church, U.S.A., created Western Seminary. It was indeed a western seminary in 1825, the task of which was to furnish a ministry for the rapidly opening frontier territories along the Ohio River.

Since the 1959 consolidation, Pittsburgh Theological Seminary has been located on the old Pittsburgh-Xenia Seminary campus in the Highland Park/East Liberty section of Pittsburgh.

Pittsburgh

The City of Pittsburgh, in southwestern Pennsylvania, is built on and surrounded by the broken hills and wooded slopes which run along her three rivers. Downtown Pittsburgh, located at the point where the Allegheny and Monongahela Rivers merge to form the Ohio, is one of the largest corporate headquarters cities in the United States and the home to such important firms as Allegheny International, Aluminum Company of America, PPG Industries, USX, Rockwell International and Westinghouse Electric Corporation. Pittsburgh is easily accessible via modern systems of air, rail and ground travel.



accessible via modern systems of air, rail and ground travel.

Urban renewal in the city, much acclaimed in recent decades, has included the arts and education as well as physical rehabilitation. An internationally acclaimed symphony orchestra along with resident opera, ballet and theater companies perform regularly in the lavish Heinz Hall for the Performing Arts and in other city theaters. The city is also the steward of several important art collections and museums. Carnegie Central Library has eighteen branches and a suburban Bookmobile service and there are also private and specialized libraries in the area which are often open



to the public. Its educational and cultural standard has contributed much to Pittsburgh's listing, in the Places Rated Almanac of 1985, as the "most livable city" best city in the United States.

The City of Pittsburgh is the scene of Western Pennsylvania's largest and most important educational complex. Pittsburgh Theological Seminary is associated through the Pittsburgh Council on Higher Education with nine colleges and universities in the city. It operates a variety of shared degree programs with the University of Pittsburgh and it is engaged in expanding shared programs also with Carnegie-Mellon University and Duquesne University. The cluster of educational institutions in Pittsburgh provides an atmosphere of intellectual growth and offers frequent lectures, on a variety of subjects, which interested persons may attend. They also provide entertainment in the form of musical theater productions and sporting events.

Pittsburgh Theological Seminary's emergence as an important center of theological education has paralleled the city's renaissance. Faculty and students are able to sample richly from and to join actively in Pittsburgh's efforts at human and cultural renewal. Most seminary students live in Pittsburgh and are thus sensitized to the urban setting of

the contemporary theological enterprise. Their own faith is challenged and enriched by sustained encounter with the joys and tragedies of urban life.

Through the wide scope of field education and other work opportunities, students from the Seminary are involved in many different areas of Pittsburgh. Students serve as pastors in inner-city and suburban churches with a variety of programs, as chaplains in hospitals and in county and state penal institutions, as campus ministers and in many other positions which affect the life of the city and its people. The resources of Pittsburgh for theological education are great and Pittsburgh Seminary tries to make use of these resources as effectively as possible in the many facets of its life. The Seminary also attempts to be an active resource for the city through the stewardship of its facilities and the creative leadership of the members of the Seminary community.

The Seminary's Immediate Environment: Highland Park and East Liberty

The numerous rivers, valleys and hills common to western Pennsylvania divide Pittsburgh into a large number of neighborhoods. Pittsburgh Theological Seminary is located on the border between two such neighborhoods. To the north is a residential area of substantial and well-kept homes, Highland Park, which takes its name from the large city park less than one mile from the Seminary. One of Pittsburgh's finest, Highland Park offers woods, picnic areas and paths for biking and walking. At the heart of the park is the Pittsburgh Zoo, much of which was built at the turn of the century and which is presently undertaking a large scale program of modernization.

To the south is East Liberty, a busy commercial and business center, providing Seminary residents with easy access to

a large department store and many shops and restaurants. East Liberty's residential population represents a healthy racial and ethnic cross section of urban America. The Seminary is a partner in the East End Cooperative Ministry, an exciting ecumenical venture involving many churches and agencies in cooperative service projects.

Alumni/Alumnae

There are approximately twenty-seven hundred living alumni/ae of Pittsburgh Theological Seminary and its antecedent institutions. Since 1959, over three quarters of our graduates have entered the service of the church in parish-related ministries. Graduates of the Seminary also serve the church as college and university presidents, seminary and college faculty and as synod and presbytery executives and staff. There are nine living alumni of the Seminary who have held the highest elected office in the Presbyterian Church (U.S.A.), that of Moderator of the General Assembly.

Each year the Alumni/ae Council receives nominations and selects the Distin-

guished Alumni/ae. Recipients of the award since its inception have been:

- 1987—Evlyn W. Fulton '49
- 1986—John M. Fife '67
- 1985—Robert Meneilly '47
George Walker Smith '56
- 1984—William Rusch '50/'75
- 1983—T. David Parham, Jr. '44
- 1982—Edwin B. Fairman '40
- 1981—Platte T. Amstutz '08
- 1980—None given
- 1979—Fulton C. Kissick '50
- 1978—William H. Kadel '38
Fred M. Rogers '62
- 1977—W. Don McClure '34
John Bald '40
J. Y. Jackson '28
W. J. Harper McKnight '25
Samuel W. Shane '28
Robert F. Stevenson '44
- 1976—J. Lowrie Anderson '44
Robert Wesson Gibson '21
Clinton M. Marsh '44
Frederick W. Evans '04
James L. Kelso '18
Clifford E. Barbour '22
William B. Wilson '24
John C. Smith '28
Samuel C. Weir '29
Theophilus M. Taylor '41





Seminary Life

- 12 *The Campus*
- 12 *Academic Buildings*
- 13 *Housing*
- 15 *Recreation*
- 15 *Worship*
- 15 *Student Groups*
- 19 *Pittsburgh Theological Seminary Choir*
- 19 *Orientation*
- 19 *Play Care for Children*



Seminary Life

The Campus

Pittsburgh Theological Seminary is located on a thirteen-acre campus, the major portion of which was once the estate of H. Lee Mason, Jr. The buildings, almost all of which have been built since 1954, are of American Colonial design.

Academic Buildings

THE GEORGE A. LONG ADMINISTRATION BUILDING is the focal point of campus life. In addition to administrative offices, the building contains lecture and seminar rooms, faculty offices, student center, bookstore, the Bible Lands Museum and a large lounge which is used for many gatherings.

CLIFFORD E. BARBOUR LIBRARY houses a collection of over 207,000 volumes. Four open stack areas include 103 desk carrels which may be reserved by students. In addition, thirteen enclosed typing carrels, which allow greater privacy for research work, are available for doctoral students. Twenty reserved study rooms provide ideal conditions in

which faculty members, visiting scholars and graduate students may pursue scholarly research. Reading rooms and lounges are informally scattered throughout the building. Facilities are also available for reading microfilm, audio work, language study and listening to music.

Special collections and displays augment the book resources of the Barbour Library.

The John M. Mason Memorial Collection. The library contains this priceless collection of classical theological works dating from the reformation period.

The James Warrington Collection of Hymnology. Several thousand valuable hymn and song books which came from the estate of James Warrington of Philadelphia provide research materials for scholars of American and British hymnody.

Historical Collections. The archive room of Barbour Library contains materials



relating to Associate, Associate Reformed and United Presbyterian congregations, presbyteries, synods and general assemblies. Barbour Library is also the repository for the Upper Ohio Valley Historical Society.

On display in the main floor exhibit area are the desk and chair of Dr. Karl Barth of Basel, Switzerland, which were presented to the Seminary by Dr. Barth in 1964. Accompanying the desk, at which Dr. Barth wrote his theological works, is an autographed copy of his *Kirchliche Dogmatik I/1*.

HICKS FAMILY MEMORIAL CHAPEL is the newest structure on the Seminary campus. The sanctuary is used for worship during the Seminary's chapel services and is used occasionally by local congregations. Hicks Chapel has a spacious and comfortable theatre-auditorium which is ideal for conferences, special lectures and concerts.

THE JAMES KELSO BIBLE LANDS MUSEUM is named for the distinguished, former Professor of Old Testament and Biblical Archaeology. It contains a significant collection of ancient Near Eastern and Palestinian pottery and artifacts brought together by travelers and archaeologists over the past 60 years. Many exhibits resulted from the eight excavations of which the seminary has been a part. Housed in the George A. Long Administration Building, the museum is a valuable teaching aid for seminary students and tool for those who may wish to participate in a Palestinian dig or gain some expertise in Palestinian archeology. Churches, schools and community groups also have the opportunity to see Biblical times vividly illustrated. Additional exhibits are on permanent display in the chapel narthex and the reception area of the registrar's office.



Housing for Married Students

SAMUEL A. FULTON MEMORIAL HALL provides eighteen efficiency and twenty-one one-bedroom apartments. Each unit includes a kitchenette, a bath and a storage locker.

THE HIGHLANDER contains seventeen one-bedroom and six two-bedroom units. Each apartment includes a living room, kitchen, bath and storage locker.

ANDERSON HALL includes six two-bedroom and six three-bedroom apartments, each of which has a living room, kitchen, bath and a storage locker. These units are equipped with wall-to-wall carpeting.

McMILLAN HALL, Anderson Hall and The Highlander form a quadrangle which encloses a play area for children. In McMillan Hall there are one four-bedroom, three three-bedroom, twelve two-bedroom and three one-bedroom apartments. As in Anderson Hall, the units are equipped with wall-to-wall carpeting. On the ground floor of McMillan Hall there is a large community room which is used as a play care center for pre-school children through the school year.



Apartments in all buildings are unfurnished. In the case of international students, or others demonstrating a compelling need, a limited amount of furniture may be available through the housing office.

Each apartment is equipped with a refrigerator and stove; coin-operated laundry facilities are located in the basement of each building.

Life for married students and their families is pleasant and comfortable. Rents are well below commercial rates. Shops and stores are within walking distance, public transportation is available at the Seminary gate and public schools are nearby for children of all ages.

Housing for Single Students

JOHN McNAUGHER MEMORIAL HALL, the Seminary's original dormitory, now serves a variety of purposes. One wing houses women students in large private rooms and another contains faculty offices. Attached to McNaugher Hall is the dining facility which consists of three dining halls and a modern kitchen.

GEORGE C. FISHER MEMORIAL HALL accommodates men in single rooms. Recent renovations have provided adequate cooking facilities for single students



and five additional apartments. A recreation room has also recently been added. Fisher Hall has student lounges on each floor. Single students may rent apartments upon availability.

SAMUEL A. FULTON MEMORIAL HALL provides efficiency and one-bedroom apartments for single students. Each unit includes a kitchenette, bath and a storage locker.

Dogs and cats are not permitted in Seminary apartments or dormitories.

Accessibility

Recent modifications and additions to Seminary facilities have provided access to our major buildings and educational resources for persons with disabilities. Classrooms, offices, dormitory and dining facilities, restrooms, the mail-room, speech studio, museum and the entire Library complex are currently accessible. The Seminary is committed to providing a barrier-free environment in order to serve all individuals regardless of their physical limitations.

Counseling

The Rev. Everett I. Campbell, Ph.D. is Pastoral Counselor to the Seminary family. With an easily accessible office, he is available five days a week for per-

sonal and career (but not academic) counseling. Dr. Campbell is a retired priest of the Episcopal Diocese of Pittsburgh, a member of the American Association of Counseling and Development, a Professional Affiliate of the American Association of Pastoral Counselors, and a member of the American Psychological Association.

Recreation

Under the auspices of the Student Association, athletic events and other recreational activities are arranged. Seminary students have access to the gymnasium and indoor swimming pool at Peabody High School across the street from the Seminary. Two new tennis courts are located on the campus grounds.

Worship

Worship is an integral part of the life of Pittsburgh Theological Seminary. Chapel services are held five times each week and are followed by a time of community-wide fellowship. Students, faculty, guests and administrators share in the leadership of chapel services under the direction

of the Seminary's Liturgical Committee. Attendance at worship services is voluntary.

Student Groups

A primary purpose of Pittsburgh Theological Seminary is to develop a Christian community on campus which lays the foundation of early and lasting friendships, productive of confidence and mutual assistance among ministers. Approximately four hundred students, drawn from over twenty states and several foreign countries, are enrolled at the Seminary. While a majority of students are Presbyterians, there are significant numbers of United Methodist, Baptist, Lutheran, Episcopal and Catholic students as well.

Students at Pittsburgh Theological Seminary participate in the governance of the institution through membership on various committees of the Board of Directors, Faculty and Administration. A number of student organizations flourish on campus to meet specific interests and concerns.





The Student Association

The Student Association (SA) is composed of "all students registered and enrolled in the Seminary in a course of study leading to a degree." The Student Association's purpose is to "conduct all student social and extracurricular affairs," and to "conduct elections of student representatives to other Seminary committees or organizations as required." The Student Association conducts its own program of extracurricular events which range from meetings dealing with issues related to the church and the world to social get-togethers. The Student Association is responsible for a large part of the annual student orientation program. Meetings of the Student Association are held at least once a month.

Association of Women at the Seminary

The Association of Women at the Seminary (AWS) addresses the interests, concerns and needs of women of the Seminary community: students, faculty, administrators, staff and spouses. AWS promotes mutual support and understanding among women at the Seminary

and maintains dialogue with women who have entered the varied ministry and mission of the church. AWS activities include forums on issues of special concern to women, Women's History Week, interaction with other seminaries and efforts to foster a spirit of inclusivity in all aspects of seminary life. Membership is open to all women and men at the Seminary.

The Black Seminarians Association

The Black Seminarians Association provides a means whereby the Seminary utilizes the full participation of the black community. Through prayer, fellowship and the exchange of individual talents, the Association brings to the Seminary's attention both the concerns of the black people and the particular needs of black clergy. The Association's extracurricular activities encompass these concerns through seminars conducted by experienced black pastors, annual attendance at the National Black Seminarians Convention and visits to area black churches and communities. Membership is open to black students in all academic programs of the Seminary.

The Disabilities Concerns Caucus

The Disabilities Concerns Caucus (DCC) recognizes the need of the disabled person to be fully included in the life and worship of the church. As an organization we are dedicated to the sharing of that awareness with the Seminary community, the larger church community and the world; and thereby, with the cooperation of the faculty and administration, to facilitate the general accessibility of disabled persons to all Seminary buildings and programs. Membership is open to any concerned person.

The Episcopal Fellowship

Episcopalians and others meet for celebration of the Eucharist and luncheon fellowship every two weeks in the McNaugher Lounge. All members of the Seminary community are cordially invited.

The Evangelical Student Fellowship

The Evangelical Student Fellowship (ESF) is a fellowship of care and support for students and faculty of evangelical convictions. It has three organizing principles: 1) to provide for the spiritual development of its membership; 2) to stimulate



academic excellence in evangelical scholarship; 3) to provide a forum whereby evangelical students can engage the wider Seminary community in dialogue on issues of mutual concern. Any student is welcome to attend ESF activities.

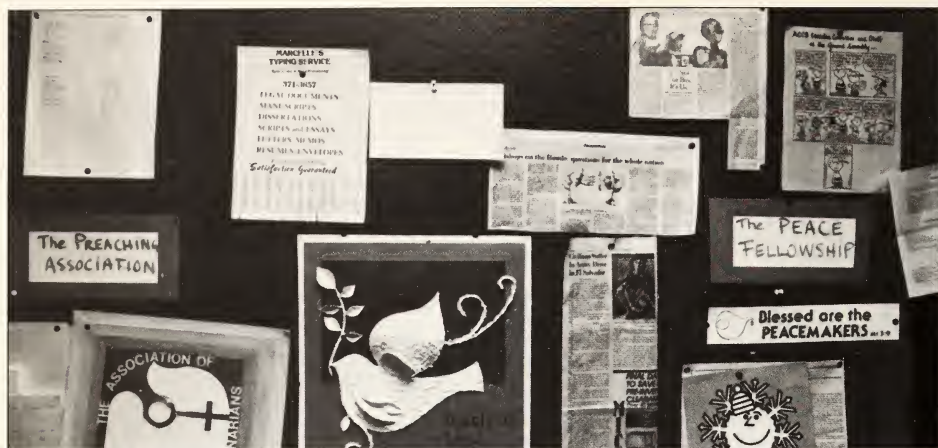
The International Student Association

The International Student Association (ISA) is composed of all international students and interested American students. The organization provides an opportunity for these students at Pittsburgh Theological Seminary to become acquainted, share experiences and support one another. The Association desires to make the Seminary community aware of the different social, religious and political views represented by the international students and their countries and through mutual exchange offer enrichment and growth to the community through its activities and events.

The Peace Fellowship

Peace Fellowship is composed of seminary students and faculty who share a common interest in peacemaking. The purpose of the fellowship is to support and encourage the prophetic voice of the Church, by supporting a wide range of activities aimed at communicating the concerns of various denominations





regarding peace and justice. In the past our program has included study groups, a week focused on Central America, prayer vigils, worship services and speakers. We have opened a peace resource room on campus. The fellowship meets regularly and we welcome the community to join us.

The Preaching Association

The Preaching Association, supported by the Seminary but operated by students for the students, supplies worship leadership to vacant pulpits in the greater Pittsburgh area, providing valuable experience in preaching for seminarians.

SPICE

SPICE is the organization of single parent students and female and male spouses of students enrolled at Pittsburgh Theological Seminary. Its purpose is to provide organized support for its members as well as promote and maintain a sense of community on the Seminary campus. An emphasis is placed on dealing with the special situations that parents, couples and families encounter in their time here at Seminary. In addition, holiday parties, lectures and special activities are held throughout the school year.



The United Methodist Students Fellowship

The United Methodist Students Fellowship, a support group for United Methodist students, provides opportunities for fellowship, learning, prayer and Bible study. Monthly luncheon meetings with a variety of speakers and other events throughout the academic year are planned.

Pittsburgh Theological Seminary Choir

The Pittsburgh Theological Seminary Choir is open to men and women from the entire Seminary community—students, faculty and staff. The Choir participates in weekly chapel services and presents seasonal concerts on and off campus. Rehearsals are held each Tuesday during the academic year from 6:00-7:15 p.m. For further information, contact George E. Tutwiler, organist/choirmaster.

Orientation

Students who are entering Pittsburgh Theological Seminary need to understand the critical significance of theological education, whether at the M.Div. or M.A. level. The M.Div. students will be entering the transition from laity to clergy. The Seminary provides an annual orientation program to sensitize students both to the goals of theological education in general and to the way the Seminary seeks to prepare men and women for the Christian ministry. Additionally, the Seminary through the

Student Association and other student groups introduces entering students to the Pittsburgh scene.

Play Care for Children

The playroom serves the Seminary community by offering child care during regularly scheduled daytime class hours. It is staffed by a Director and Assistant Director and students on work assistance. The cozy atmosphere of the infant/toddler room accommodates children in a caring, safe environment. Developmental programs are stressed and the children are challenged to learn. In the playroom for 3 to 5 year olds, there is a balance between free, creative playtime that leads to socialization and structured, planned activities that promote interest in starting to learn readiness skills. There are outdoor facilities which are used often and occasional field trips along with other enrichment activities.





Educational Programs

- 22 Seminary Degree Programs**
 - 22 The Master of Divinity Degree**
 - 24 Field Education**
 - 26 Placement**
 - 26 The Master of Arts Degree**
 - 27 The Doctor of Ministry Degree**
- 34 Joint Degree Programs**
 - 34 The Doctor of Philosophy Degree**
 - 34 The Master of Divinity/Master of Social Work Joint Degree**
 - 36 The Master of Divinity/Master of Library Science Joint Degree**
 - 36 The Master of Divinity/Master of Business Administration Joint Degree**
 - 37 The Master of Divinity/Master of Health Administration Joint Degree**
 - 37 The Master of Divinity/Juris Doctor Joint Degree**
 - 38 The Master of Divinity/Master of Science (Public Management and Policy) Joint Degree**
 - 39 The Master of Arts (Religious Education)/Church Music Degree**
- 39 Cooperative Arrangements**
- 43 Special Lectures and Continuing Education**
- 45 Annual Events**
- 46 Special Lectureships**



Educational Programs

The Master of Divinity Degree

Studies leading to the Master of Divinity degree are designed to prepare men and women for the various ministries of the Presbyterian Church (U.S.A) and other denominations. It is a fundamental assumption of the Master of Divinity program that preparation for the ministry cannot be separated from engagement in ministry itself. Thus the Master of Divinity curriculum is designed to integrate theological studies and the work of ministry so that theory and practice, academy and parish, become complementary components in the educational process.

One hundred and eight (108) term hours are required for the Master of Divinity degree. When followed on a full-time basis, the program is normally completed in three academic years. Student Pastors are required to spread their degree work over four academic years.

In preparing for Christian ministry, students should develop an understanding of a broad spectrum of knowledge along with a competence in basic pastoral abilities. They should be able to use theological insights to integrate these skills and resources. The Master of Divinity curriculum is designed to guide the student through a pattern of course work and experience which will lead her or him to a basic professional competency with which to begin the ordained ministry. At Pittsburgh Theological Seminary it is understood that this basic professional competency includes:

The ability to understand and make use of the basic documents of faith, i.e., Scripture, creeds and traditions of the

church. The study of the Bible, both in English and in one of the original languages and the study of church history are crucial to this ability. The course work in Biblical Studies is supplemented by a required examination on the content of the English Bible. This test, which is offered annually, must be passed by every Master of Divinity student as a requisite for graduation. Presbyterian students generally enroll in a full academic year's study of both biblical languages in accordance with the ordination requirements of the denomination.

The ability to communicate through preaching, writing and teaching and to counsel and provide leadership in the program and administrative areas, fostered by the course work in the Pastoral Studies and Ministry sequences. Three terms of supervised field education are required of all Master of Divinity students in the middler year in conjunction with the Pastoral Studies sequence so that the academic study in the areas of education, pastoral care and homiletics can be critically combined with a well-rounded, supervised involvement in the life of the church.

The ability to understand in theological terms the sociological, ideological and political content of the cultures in which the church ministers. This understanding needs to be followed by the application of ethical standards to the social process, using all of the resources available for making ministry effective. Two required courses in Church and Society, the Introduction to Ethics and one required elective course in Ethics help students to reach these goals.

The ability to think theologically. In addition to an introduction into methods and terminology of theological studies (Introduction to Systematic Theology), there are two required courses focusing on Christology and the Church and Sacraments. In Church History there are three required courses (Historical Studies I-III). In these courses students study theological and historical methods as well as the central doctrines of the faith and major periods of the history of the Church.

The ability to practice ministry in an appropriate professional style. One of the first term courses introduces students to the concept of ministry and its varied responsibilities. In the senior year two courses lead the student to develop his or her own statement of faith (Credo) and to understand the dynamics of the formation of faith in the pastor and, through the pastor, in the people (Spiritual Formation).

The Master of Divinity Curriculum

Junior Year

Term I Interpreting the Bible
Language
Church & Society: Local
Introduction to Ministry

Term II Biblical Introduction
(OT01 or NT01)¹
Language
Historical Studies I
Elective

Term III Biblical Introduction
(OT02 or NT02)²
Exegesis
Introduction to Systematic
Theology
Introduction to Ethics²

Middler Year

Term I Pastoral Studies I: Education
Historical Studies II
Elective
Elective

Term II Pastoral Studies II: Pastoral
Care
Christology
Historical Studies III
Elective

Term III Pastoral Studies III: Homiletics
Elective
Elective
Elective

Senior Year

Term I Church & Society: Global
Church & Sacraments
Elective
Elective

Term II Credo
Elective
Elective
Elective

Term III Spiritual Formation
Elective
Elective
Elective



Suggested Four-Year Master of Divinity Program for Student Pastors

First Year

Term I Interpreting the Bible
Language
Introduction to Ministry

Term II Biblical Introduction
Language
Historical Studies I

Term III Biblical Introduction
Exegesis
Introduction to Systematic
Theology

Second Year

Term I Pastoral Studies I: Education
Church & Society: Local
Historical Studies II

Term II Pastoral Studies II: Pastoral
Care
Christology
Elective

Term III Pastoral Studies III: Homiletics
Introduction to Ethics
Elective

Third Year

Term I Church & Sacraments
Elective
Elective

Term II Historical Studies III
Elective
Elective

Term III Elective
Elective
Elective

Fourth Year

Term I Church & Society: Global
Elective
Elective

Term II Credo
Elective
Elective

Term III Spiritual Formation
Elective
Elective

¹Students must take one Biblical Introduction in each Testament.

²Students may elect to postpone either the second Biblical Introduction or Introduction to Ethics until the middler year in order to make room for one elective in Term III, junior year. A required elective in Ethics has to be taken after completion of Introduction to Ethics.

Equivalency Examinations

At the heart of the curriculum in the Master of Divinity program is a core of required courses. Ordinarily all students in the program will take these courses. However, in certain circumstances a student may be excused from a required course. Requests should be submitted to the Dean's Office. The faculty in the field from which the student wishes to be excused will design appropriate tests and have authority to determine whether the student has sufficient mastery for the course to be waived. Such courses will be listed on the transcript, showing that the requirement was fulfilled, but no credit hours will be given.

English Bible Examination

Passing an examination on the content of the English Bible is required for graduation. This examination is offered annually. Although this requirement may be met as late as the third year, it is recommended that students take the examination in the first year of Master of Divinity studies.

Theological Field Education Requirement

Field education at Pittsburgh Theological Seminary assists students to learn about the practice of ministry through direct involvement in local churches and other settings under the direction of skilled field supervisors.

Master of Divinity students must complete one year of planned, supervised and evaluated field education in a setting

approved by the Director of Theological Field Education. This requirement normally is to be fulfilled in the middler year while students are enrolled in the Pastoral Studies sequence of courses. Students are expected to use their field placements as laboratory settings for specific assignments in those courses. Objectives of the program include acquaintance with a wide variety of ministerial activities, development of skills, sensitivity to the dynamics of pastoral relationships, awareness of the social context of ministry and theological reflection upon the various aspects of the practice of ministry. A detailed learning agreement, developed by each student in conjunction with his or her field supervisor, coordinates these educational objectives with the needs of the church or agency to be served and provides a basis for a shared evaluation of progress at later points in the year. This requirement has been fulfilled when the final evaluation has been completed by supervisor and student and accepted by the Director of Theological Field Education. This information is shared with the student's sponsoring judicatory where confidentiality is assured.

Students in the required theological field education program are expected to give eight to ten hours of service in the field per week. Time spent with the field supervisor and in staff meetings should be included in this total, but time spent in travel to and from the field and in preparation for tasks on the field is not to be counted.

Field education placements are negotiated with the intent of broadening each student's range of experiences in order to contribute to his or her personal and professional growth. Placements in hospitals and other service agencies can sometimes be arranged for students who anticipate an institutional ministry after graduation.

Student Pastorates

Student pastors are required by the Seminary to extend their program to four years, taking nine credits per term instead of the normal twelve, to compensate for the amount of time required by their field service. An example of the four-year sequence of courses is listed on pages 22 and 23.

Internships

Internships in a wide variety of settings can be investigated through the Director of Theological Field Education. Summer internships include pastorates, youth assistantships and placements in summer camps or parks and secular agencies.

Full-time internships of nine to fifteen months duration in local churches or specialized settings also provide excellent learning opportunities. Such internships, usually taken between the middler and senior years, are required by some denominations of their ministerial candidates. The Seminary will provide assistance in facilitating these experiences.

Other Field Experiences

Supervised field education, usually scheduled in the middler year is also possible in the junior and senior years as well. Students may continue in the same placement for a second year if they are assigned new and more responsible tasks. Occasional preaching under the auspices of the Preaching Association is also available. Field work which is not subject to the same standards of supervision and evaluation can also be arranged for students who require additional income or experience. Entering students are cautioned to limit field work and community involvement so that their academic studies will not be put in jeopardy.

United Methodist Studies

Candidates for full Conference membership and ordination as elders in The United Methodist Church must complete courses dealing specifically with United Methodism which include three (3) credit hours each in history, doctrine and polity (Book of Discipline of The United Methodist Church, 1984, par. 423). Pittsburgh Theological Seminary offers the following courses to meet this requirement: *CH42 History of Methodism*, *TH49 United Methodist Doctrine and AD29 United Methodist Polity*. Several elective courses also enhance the studies of United Methodist students.

Placement for Graduating Seniors

The Placement Office exists to assist graduating seniors in locating appropriate situations of service in ministry. Workshops on dossier writing, interview skills, and candidacy requirements are held, culminating in an early spring Face-to-Face event with assistance from the Vocation Agency, during which Presbyterian seniors interview with Pastor Nominating Committees. The

Office also distributes seniors' dossier coversheets to all presbyteries in the denomination. The Placement Resource Center houses an inventory of Church Information Forms, Opportunity Lists and audio-visual equipment for sermon critique and distribution to interested committees. The Placement Office also coordinates visits to the Seminary by church officials, pastors and Pastor Nominating Committees through the year. Contacts for students of other denominations are made according to their particular needs. The Seminary also seeks to assist alumni/ae, when possible, who are seeking new challenges of ministry.

The Master of Arts Program

The Master of Arts Program is designed for men and women who wish to engage seriously in religious studies at the graduate level, but who do not need the full range of courses required in the Master of Divinity Program. The goals of this course of study include:

- 1) Providing the opportunity for an academic inquiry into some aspects of the Christian religion.
- 2) Enabling



students to concentrate their studies in one or, at most, two areas of research, under the guidance of a member of the faculty, in preparation for the writing of a thesis. 3) Affording specialized work in the field of Christian education (see Religious Education Emphasis).

Seventy-two term hours of studies are required for the degree. Thirty hours are to be distributed as follows:

Bible-Nine hours: BI01 and OT01 or OT02 or NT01 or NT02; and one elective.

History-Six hours: CH01 or CH02 or CH03.

Theology-Six hours: TH01 and TH02 or TH03.

Ethics-Six hours: ET01 and one elective.

Sociology of Religion-Three hours.

NOTE: Up to twelve hours may be taken through PCHE schools.

Normally two years of full-time academic work are needed to complete the program. There is a five-year statute of limitations. M.A. candidates may apply for transfer to the M.Div. program at any time prior to the awarding of the M.A. degree; but once the degree has been awarded, courses credited toward the M.A. may no longer be used for the M.Div.

All candidates are required to write an M.A. thesis, which will normally be between eighty and one hundred pages in length. Up to six hours of credit may be received for Independent Study done as research for this project under the direction of the Thesis Adviser, who must be a member or adjunct of the faculty. It is the responsibility of the candidate, with the assistance of the Director of the M.A. Studies, to select an appropriate Adviser who should agree to work closely with the candidate. Written agreement to do so should be in the

hands of the candidate by the Spring preceding expected graduation, as the Thesis will be due at the end of Term II of the graduation year.

Religious Education Emphasis

A special track which emphasizes religious education is available for M.A. candidates who wish to prepare for non-ordained educational ministries. Their courses of study should reflect the balance of studies described above. Some work will be taken at the School of Education of the University of Pittsburgh. Choice of such courses will be made in consultation with the Education faculty of the Seminary. The M.A. thesis is required as above and will be completed with an Adviser approved by the Education faculty of the Seminary. In addition, at least six but no more than nine term hours must be taken in supervised field education. Arrangements for such work will be made through the Director of Theological Field Education in consultation with the Director of M.A. Studies and credit will be granted as Independent Study courses taken with the Education faculty.

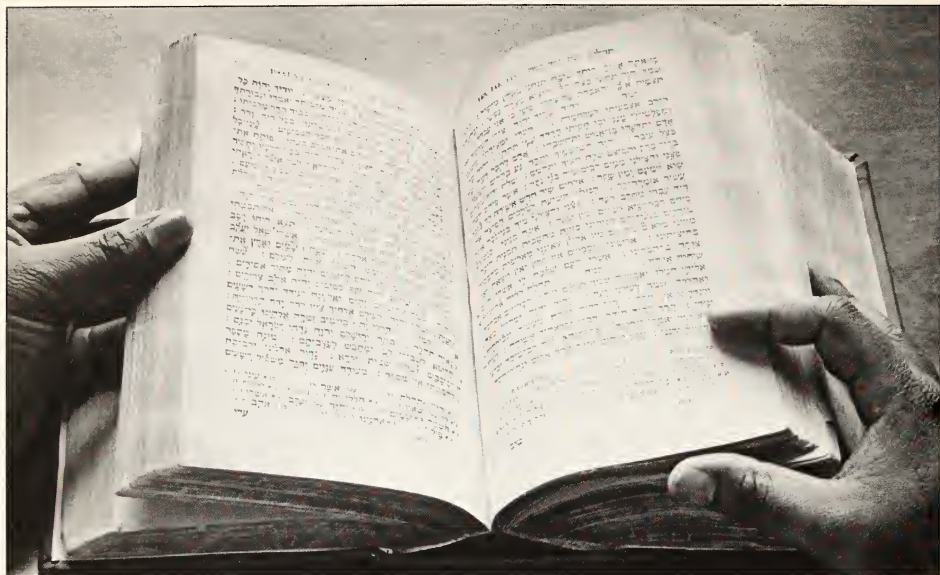
Doctor of Ministry Program

Purpose

Developing competency in professional ministry is a process in which ministers are engaged throughout their lives. The Doctor of Ministry Degree program is designed to facilitate this process through systematic and disciplined study that will lead to a demonstrably higher level of competence in integrating all aspects of ministry.

The program utilizes ministry-related projects, studies, papers and other assignments to improve proficiency in such areas as:

1. Defining and organizing complex situations of ministry using biblical, theological, sociological, political and personal insights.



2. Analyzing situations of ministry in such a way as to understand their nature and causes and to identify opportunities for effective ministry.
3. Taking responsible action with a deeper grasp of homiletical, educational, counseling and administrative principles enhanced by a biblical, historical and theological heritage.
4. Evaluating actions and their outcomes from a variety of perspectives.

Doctor of Ministry candidates select one of the following tracks: Parish Focus, Reformed Focus or the Pastoral Care Focus. New classes are enrolled each year in the Parish Focus. The other focuses are usually available in alternating years, depending on interest.

All the focuses are designed so they may be completed in three years. Thirty six (36) credit hours are usually required for graduation. All work must be completed by the end of the fourth academic year from the date of matriculation, unless an exception to the Statute of Limitations is granted by the Doctor of Ministry Committee.

Scheduling Options

Two time options are offered for the Parish Focus in order to meet the different situations of ministers. Option I classes meet every Monday on the Pittsburgh campus for four terms. Two seminars or colloquia are taken each term.

Option II concentrates study in four two-week sessions, extending over two years. Two seminars or colloquia are taken in each session. Guided reading lists are sent to students several weeks in advance of the sessions to allow for adequate preparation.

The Pastoral Care Focus is usually only offered under the Option I plan and the Reformed Focus under the Option II plan.

On occasion satellite sites for Option II groups in the Parish Focus have been used for the required seminars. Ordinarily these sites will be located in the Middle Atlantic States. However, all students must enroll in the Proposal and Biblical Colloquia on the Pittsburgh campus. For further information contact the Doctor of Ministry Office.

Collegiality

Clergy who enroll in a focus during a particular term remain together during their seminars and colloquia. Other students are not usually added to the group. This assures a high level of collegiality and trust and facilitates the peer learning which is essential to the program.

Parish Focus

The Parish Focus is organized around the intensive involvement of the pastor's ministerial setting in all phases of the program. These include the Seminar Phase, involving six seminars looking at all areas of parish ministry; the Colloquia Phase, in which the nature of the doctoral project is developed; and the Major Project Phase involving two elective courses, the implementation of the project and the writing of the doctoral paper.

Congregational involvement proceeds through a committee, chosen by the pastor. The committee discusses the program with the director during a visit to the church and prepares a one-page mission statement to be endorsed by the congregation. This statement then forms the basis for an evaluation of the church, revealing areas where further growth is desired. It is also used to guide the pastor's appropriation of course work and becomes part of the data used to select and define the major project.

During the Colloquia Phase, the committee consults with the pastor concerning possibilities for the major project. Again, the evaluation provides needed guidance.

In the Major Project Phase the Congregational Committee works with the pastor in implementing the major project. This project may take place at the parish level, the denominational level, or the ecumenical level, depending on the minister's situation.

While most ministers who elect the Parish Focus serve a local church, others with specialized ministries have found it a flexible vehicle adaptable to their own ministries. These have included denominational posts, ecumenical agencies, prison work and various school ministries. In every case, however, the minister, priest, or rabbi must intentionally involve his or her people in the program of study. This insures that the people as well as the pastor benefit directly from the Doctor of Ministry program.

Required Courses in the Parish Focus

DM01

Doctrine of Church and Ministry

The theology of the Church with special emphasis on implications for the practice of ministry in today's church. Theology is understood and applied in light of specific situations in the candidate's ministry.

DM02

Pastoral Care

Theological and psychological insights are focused on the theory and practice of caring, with case studies furnished by the pastors.

DM03

Homiletics

An advanced course in the theory and practice of preaching in the context of worship with pastor input central to the seminar.

DM04

Administration

Problems in church administration, including the development of stewardship and lay leadership, are addressed in light of theological criteria and administrative theory.

DM05***Education***

The course is designed to help pastors implement a complete educational program, pre-school through adult, in the local church. An examination of the uniqueness of Christian education will be sought.

DM06***Congregational and Community Issues***

A case method consideration of problems confronting the church in society, using the discipline of Christian ethics as a major resource.

DM07***Proposal Colloquium***

This course is designed to aid the student in focusing upon an area in ministry for the doctoral project. Theoretical issues underlying the problem and a method for addressing the problem are clarified as the student develops a proposal in consultation with peers and faculty.

DM08***Biblical Colloquium***

Attention will be given to the focuses and resources of biblical studies today. Principal emphasis will be placed on the development of a hermeneutic that will lead to helpful and responsible use of the Bible in the doctoral project.

Reformed Focus

This Focus is designed to cultivate the Reformed emphasis on the minister as a theological leader of the church. The adjective, "theological," calls attention to the formative role theological reflection and knowledge ought to have in the practice of ministry. There is an urgent need to recover this aspect of ministry. The substantive, "leader of the church," indicates that the context of the theological reflection that is needed must be the Church's unceasing struggle to live out all dimensions of faithful service to Jesus Christ.



The objective of the program is to develop the ability of participants to formulate theologically based actions directed toward "the great ends of the Church," as these ends have been understood in the Reformed tradition. To accomplish this purpose the Reformed Focus provides more extensive opportunity for theological reflection than the Parish Focus. Six "core" seminars have been developed to deepen the student's awareness and understanding of Reformed contributions in the areas of biblical studies, theology, ethics and worship. In addition to these seminars, the Proposal Colloquium and nine hours of electives are required for the degree. Three of these elective credits must be in the discipline most germane to the "practical" aspect of the student's project (education, pastoral care, homiletics, or administration). Three other elective credits must be in one of the disciplines contributing to the "biblical and theological" chapter of the doctoral paper. The final three elective credits are at the discretion of the student and the major adviser and should be considered additional research for the project.

The program is conducted along the lines of the Parish Focus. It includes a Seminar phase, involving the six "core" seminars, taken in three successive terms; the Colloquium Phase, in which

the design of the doctoral project is worked out and the required elective in one of the “practical” disciplines is taken; and the Major Project Phase, involving the completion of the other electives, implementation of the project and the writing of the doctoral paper.

Congregational involvement in the student’s work follows the design used in the Parish Focus. A congregational committee participates in drafting a mission statement that informs the student’s project. The committee also functions as a sounding-board for the student in the planning, execution and evaluation of the project.

Required Courses in the Reformed Focus

DM40 Reformed Theology

A systematic analysis of the ways in which different types of theology within the Reformed tradition have dealt with some of the most important doctrines of the Christian faith. Among the variations studied are the “high Calvinism” of the Synod of Dort; the Amyraldian theology; “federal” theology; the Princeton School; the Mercersburg theology; and representative “liberal,” “neo-orthodox,” and “evangelical” Reformed theologians. Doctrines considered include the concept of the “sovereignty” of God; the covenant of grace; the atonement of Christ; grace and “free will”; the Church as the “communion of saints”; and the Kingdom of God.

DM41 Biblical Authority and Interpretation in the Reformed Tradition

This course is designed to help the pastor synthesize the most important ingredients that must go into a responsible presentation of biblical teaching in the Reformed tradition today. These include the history of the Christian canonical scriptures; the meaning of the

“Scripture Principle” of the Reformation; and the main types of biblical interpretation before and after the historico-critical approach. Among the latter types, the hermeneutics of Schleiermacher, the Princeton School, “Fundamentalism,” and Karl Barth are singled out for special attention.

DM42 Worship in the Reformed Churches: Tradition and Timeliness

For those whose heritage is the Protestant Reformation, tradition has stood for authority opposed to Scripture and timeliness is often contrasted with tradition. But, there is now a growing awareness of the priority of the Christian community and a deeper appreciation for the whole life of the Church as it has been nurtured and formed by the Holy Spirit in every age; and that in Christian theology timeliness and tradition are held together by “Jesus Christ, the same yesterday and today and forever.” It is in this context that we must understand worship in the Reformed churches.

DM43 The Social Transforming Character of Reformed Ethics

The course reviews the motifs of Christianity’s relationship with culture in the thought of H. Richard Niebuhr and then focuses on the transforming motif as expressed in Reformed thought. The Reformed tradition’s relationship to politics, revolution, economics, technology and vocation is investigated in Western culture. The case of the World Alliance of Reformed Church’s recognition of apartheid as heretical is examined for the possibilities and problems of Reformed thought in the developing world.

DM44 Reformed Ecumenism

This course is designed to enable the student to appreciate the Reformed heritage within today’s ecumenical

context. It examines the roots of the Reformed concern for the unity of the Church. It deals with the most troublesome theological issues that emerge in ecumenical discussions (e.g., authority, confessionalism, scripture and tradition). It also considers what the Reformed stance should be on recent proposals towards achieving mutual recognition by the churches in the areas of baptism, eucharist and ministry.

DM45

Theological and Ethical Issues Before the Church

This course studies the positions of the former United Presbyterian Church, U.S.A. and the former Presbyterian Church, U.S., on ethical and theological issues that caused great controversy in the sixties and seventies and continue to be issues on which there is confusion and controversy today. Issues such as abortion—the “right to life” versus the “right to choose”; capital punishment; nuclear weapons and the threat of nuclear war; environmental ethics; biomedical ethics; the problems of Central America and the sanctuary movement; prayer in the public schools; pornography and the problem of censorship; are among those that may be singled out for close study.

DM07

Proposal Colloquium

This course is designed to aid the student in focusing upon an area in ministry for the doctoral project. Theoretical issues underlying the situation and a method for addressing the problem are clarified as the student develops a proposal in consultation with peers and faculty.

Pastoral Care Focus

Pittsburgh Theological Seminary has devised a specialty in pastoral care at the doctoral level to assist pastors to become more proficient in the art of pastoral care and counseling. The program involves eight required seminars and two electives, scheduled over a two-year period, and a third year which is devoted to the development of a doctoral project and a paper reporting that work. The electives are ordinarily related to the topic of the doctoral project, but may also be used to begin the accreditation process for Clinical Pastoral Education or membership in the American Association of Pastoral Counselors.



Required Courses in the Pastoral Care Focus

DM01

Doctrine of Church and Ministry

The theology of the Church, with special emphasis on implications for the practice of ministry in today's church. Theology is understood and applied in light of specific situations in the candidate's ministry.

DM21

Dynamics of Personal and Communal Transformation

This course will examine the dynamics of personal and communal transformation, integrating theological and psychological theories with an experiential and practical component. Special attention will be given to various experiences of loss in the process of growth and transformation throughout the life cycle and how women and men may experience this differently. In addition, the role of the pastor in facilitating personal and congregational transformational processes will be explored.

DM22

Pastoral Counseling I

This seminar is designed to train the minister in basic counseling/communication skills for ministry. The major goal in this seminar is to sharpen listening skills and deepen one's ability to help people assess and solve their own problems. It will assist the participant in integrating theological and psychological understandings of human needs as these bear upon practical ministerial situations.

DM23

Theological Foundations for Pastoral Care

Drawing upon the historical identity of pastoral care as it grew out of the interface between biblical and systematic theology, on the one hand, and pastoral experience and need, on the other, this seminar will identify some key theological issues which must inform pastoral

care today. The goal is to help the student to think theologically about pastoral care. Special attention will be paid to the theological/ecclesiastical traditions of the students.

DM24

Compassion and Pastoral Care

This course examines compassion as an organizing theological focus for pastoral care. Beginning with a study of the compassion of Jesus, compassion is developed systematically and practically to inform a new vision of ministry. In addition, attention will be paid to the issues involved in becoming compassionate.

DM25

Spiritual Formation

In the context of theological and professional formation, this course will attend to issues in the pastor's own life and faith. Students will be assisted in the practice of prayer. Affective dimensions in persons' relationship with God will be explored. The course will also include issues in the pastoral care of the pastor and his or her family.

DM26

Systems Theory: Family and Congregational Dynamics

Drawing upon contextual family theory and systems theory, this course is designed to help students reflect upon the patterns within their families of origin as these relate to their current life situations. In addition, students will learn how to identify, reflect, act upon and evaluate their leadership role in facilitating congregational dynamics from both a theological and a systems perspective.

DM27

Pastoral Counseling II

Special attention is given to problems which are frequently encountered in ministry, such as those concerned with grief, substance abuse, aging, unemployment and the reverberations that these may have in the congregation.

Joint Degree Programs

The Doctor of Philosophy Degree

The University of Pittsburgh and Pittsburgh Theological Seminary have a cooperative graduate program in the study of religion.

Pittsburgh Theological Seminary participates in the University of Pittsburgh's Cooperative Graduate Program in the Study of Religion. This program draws upon the resources of both institutions and leads to the Ph.D. degree awarded by the University.

The aim of the program is to foster creative, interdisciplinary study in several areas: Biblical Studies (Old and New Testament); History of Religions (chiefly Christianity and Judaism, but work in Islam, Hinduism and Buddhism is also offered); Theology; Ethics; Sociology and Anthropology of Religion; and Phenomenology of Religion. For information about requirements, course offerings, preliminary and comprehensive examinations, language requirements, etc., consult the University of Pittsburgh's bulletin, *Graduate Programs in the Faculty of Arts and Sciences*.

Inquiries and applications for admission should be addressed to:

Director of Graduate Studies
Department of Religious Studies
University of Pittsburgh
2604 Cathedral of Learning
Pittsburgh, Pennsylvania 15260.

The Master of Divinity/Master of Social Work Joint Degree Program

To encourage and equip women and men to engage in social work both in and out of the church and to provide opportunities in social work for students who feel a call to practice within a church setting, the Pittsburgh Theological Seminary and the University of

Pittsburgh Graduate School of Social Work have developed a program offering a joint degree, that is, M.Div./M.S.W.

This joint effort enables students to receive both the M.Div. and the M.S.W. in four years of post-baccalaureate study instead of the usual five. Nevertheless, the joint program provides a full course of study in both theology and social work. This is effected by equating certain courses now taught in both schools, by making provision for courses taken in one school to count as electives in the other and by developing specialized field placements.

The curriculum of the Graduate School of Social Work encompasses studies in four major curriculum areas or "clusters": Health/Mental Health; Juvenile and Criminal Justice; Poverty and Associated Problems; and Children and Youth.

Candidates for the joint degree who enter the program through the Seminary will concentrate on theological studies during the first two years. Application should be made to the University of Pittsburgh Graduate School of Social Work during the first term of the second year at the Seminary. The third and fourth years will be spent predominantly at the School of Social Work, but one course per term will be taken at the Seminary. Should a student elect to terminate the joint program before its completion and seek only one degree, he or she will be required to complete all of the work ordinarily required for that degree. During the third and fourth year students will no longer be able to receive financial aid through the Seminary. They will pay tuition to the University of Pittsburgh and might need to apply for financial assistance from the University or from other sources.

Sample of a Flexible M.Div./M.S.W. Joint Degree Course Work

YEAR I (Seminary)

Term I Interpreting the Bible
Language
Church & Society: Local
Introduction to Ministry

Term II Biblical Introduction
(OT01 or NT01)
Language
Historical Studies I
Elective

Term III Biblical Introduction
(OT02 or NT02)
Exegesis
Introduction to Systematic
Theology
Introduction to Ethics

YEAR II (Seminary)*

Term I Pastoral Studies I: Education
Historical Studies II
Elective
Elective

Term II Pastoral Studies II:
Pastoral Care
Christology
Historical Studies III
Elective

Term III Pastoral Studies III:
Homiletics
Elective
Elective
Elective
*Field Education required
during this year

Inquiries regarding the Graduate School
of Social Work and requests for Social
Work catalogs should be addressed to:

Director of Admissions
Graduate School of Social Work
University of Pittsburgh
Pittsburgh, Pennsylvania 15260.

YEAR III (Seminary/University)

Term I Church & Society: Global
Urban Analysis
Social Welfare Research & Lab
Human Behavior
Social Welfare
1.) Basic Specialization
Requirement
2.) Basic Specialization
Requirement

Term II Elective
Concentration Human Behavior
Concentration Social Welfare
Requirement
Third Specialization
Requirement
Fourth Specialization
Requirement
Field Work

Term III Spiritual Formation
Field Work

YEAR IV (Seminary/University)

Term I Church & Sacraments
Second Research Requirement
Fifth Special Requirement
or Elective
Elective
Elective
Field Work

Term II Credo
Elective for Specialization
Elective for Specialization
Elective for Specialization
Elective
Field Work

Term III Elective (if needed)



The Master of Divinity/Master of Library Science Joint Degree Program

Pittsburgh Theological Seminary and the School of Library and Information Science of the University of Pittsburgh established in 1968 a joint program to train men and women in theological librarianship. The program, designed to be completed in four academic years, culminates in two degrees, the M.Div. and the M.L.S.

Normally, a student will take the first part of his or her work at the Seminary and begin work at the University in the third year. The program will include a course on resources in theological libraries and six credits of field experience in theological librarianship at the Seminary. Should a student elect to terminate the joint program before its completion and seek only one degree, he or she will be required to complete all of the work ordinarily required for that degree.

Inquiries regarding the School of Library and Information Science and requests

for Library Science catalogs should be addressed to:

Director of Admissions
School of Library and Information
Science
University of Pittsburgh
Pittsburgh, Pennsylvania 15260.

The Master of Divinity/Master of Business Administration Joint Degree Program

Management of the life of the church, in larger local congregations and in regional and national agencies, increasingly requires familiarity with business practices and the availability of some people who are able to combine professional knowledge and experience in the traditions of Christian ministry and in the area of business administration. In addition, only acquaintance with the actual theory and practice of business administration can enable the Christian minister to make informed contributions to the reality of business life in our time.

Therefore the Pittsburgh Theological Seminary and the Graduate School of

Business at the University of Pittsburgh have developed a program for a joint degree, the M.Div./M.B.A. By adopting a four-year plan of study at the Seminary, and by using primarily evening M.B.A. courses, a candidate for this joint degree can accomplish all necessary requirements within four years. For further information on the curriculum and admissions requirements at the Graduate School of Business, write to:

The Dean's Office
Graduate School of Business
The University of Pittsburgh
Pittsburgh, Pennsylvania 15260.

The Master of Divinity/Master of Health Administration or Master of Public Health Joint Degree Program

This joint degree program with the Graduate School of Public Health at the University of Pittsburgh is designed to be completed in five years. It is part of greatly increased interest in coordinated work in medicine and theology, and it provides for the need to have fully qualified experts who are able to combine the Christian ministry with the expanding fields of Health Administration and Public Health. The program leads to two degrees, the M.Div. and either the Master of Health Administration (M.H.A.) or the Master of Public Health (M.P.H.). For further information write to:

The Dean
Pittsburgh Theological Seminary
616 North Highland Avenue
Pittsburgh, Pennsylvania 15206-2596.

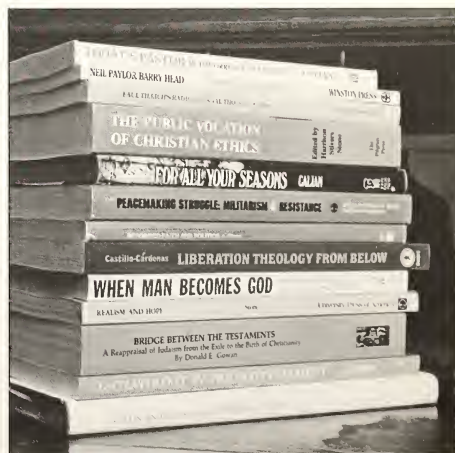
The Master of Divinity/Juris Doctor Joint Degree Program

In 1983 the School of Law at Duquesne University and Pittsburgh Theological Seminary established a joint degree program leading to the M.Div. and Juris Doctor (J.D.) degrees.

In the Judaeo-Christian tradition the contact is very close between justice and law, and the ministry of the people of God. The practice of ministry is frequently intertwined with the administration of law. Graduates of the joint degree would be expected to work in a wide array of professional tasks, such as law firms which specialize in serving religious institutions as clients, church boards and agencies, and parish ministries of various kinds.

Due to the nature of the professional requirements of the practice of law and ministry neither the Law School nor the Seminary can surrender any of their required courses. However, while the completion of both degrees, separately, would normally take six years the joint program allows for the completion of both degrees in five years by permitting work done in one institution to count for credit in the other institution.

Credits sufficient to enable a participant to graduate in five (5) years will accrue by awarding elective credit for certain mutually agreed upon courses. The Law School may award elective credits not to exceed nineteen (19) in the day division and fifteen (15) in the evening division for some Seminary courses and the Seminary may award elective credits for courses taken at the Law



School up to eighteen (18) hours. The faculties have drawn up a list of courses which are agreed upon to be credited by the other institution. This list is available upon request.

Admission into the program is determined by each institution separately; admission into one institution does not guarantee admission to the other. While students may apply to both institutions concurrently, there are three basic sequences envisioned for the double-competency program:

Option 1

Year 1 Seminary
 Year 2 Law School (Day Division)
 Year 3 Law School (Day Division)
 Year 4 Seminary
 Year 5 Seminary and Law School

Option 2

Year 1 Law School (Day Division)
 Year 2 Seminary
 Year 3 Law School (Day Division)
 Year 4 Seminary
 Year 5 Seminary and Law School

Option 3 (one or the other)

Year 1 Seminary
 Year 2 Seminary
 Year 3 Law School (Day Division)
 Year 4 Law School (Day Division)
 Year 5 Seminary and Law School

or

Year 1 Law School (Day Division)
 Year 2 Law School (Day Division)
 Year 3 Seminary
 Year 4 Seminary
 Year 5 Seminary and Law School

Inquiries concerning the Law School at Duquesne University should be sent to:

Director of Admissions
 School of Law
 Duquesne University
 Pittsburgh, Pennsylvania 15282.

The Master of Divinity/Master of Science (Public Management and Policy) Joint Degree Program

The School of Urban and Public Affairs (SUPA) at Carnegie-Mellon University and Pittsburgh Theological Seminary began in 1983 offering a joint degree program leading to the two degrees of Master of Divinity (M.Div.) and Master of Science in Public Management and Policy (M.S.).

Through the recognition by both institutions of work performed in the other institutions for advanced standing, the program can be completed in four years. Normal completion of each degree program independently would require five years. Admission is determined separately by each institution; admission to one institution does not guarantee admission into the other.

Public management and policy is increasingly required for the practice of ministry at all levels. The joint degree program seeks to prepare persons as experts in urban policy and management as well as theology in order to establish a group of specialists ready to serve the church as practitioners and consultants through a combination of expertise which is constantly in demand.

Inquiries concerning the SUPA part of the program should be directed to:

The Dean
 School of Urban and Public Affairs
 Carnegie-Mellon University
 Pittsburgh, Pennsylvania 15213.



The Master of Arts (Religious Education)/Church Music Dual Degree Program

Pittsburgh Theological Seminary and The School of Music at Duquesne University established a joint program in Church Music and Christian Education in 1983. The program culminates in an M.A. degree in Church Music and Christian Education which is awarded by Pittsburgh Theological Seminary.

The program can be completed in three years. Admissions are to be determined by each participating institution separately; admission into one institution does not guarantee admission by the other institution.

The curriculum is designed to prepare qualified persons to minister to local parishes both musically and educationally. A combination of these forms of ministry is often found desirable and practical.

Inquiries concerning the School of Music should be addressed to:

Director of Graduate Studies
School of Music
Duquesne University
Pittsburgh, Pennsylvania 15282.

Cooperative Arrangements

Pittsburgh Council on Higher Education

The Pittsburgh Council on Higher Education (PCHE) is a cooperative organization composed of Pittsburgh area colleges, universities, and graduate schools. Participating institutions include: Carlow College, Carnegie-Mellon University, Chatham College, Community College of Allegheny County, Duquesne University, LaRoche College, Pittsburgh Theological Seminary, Point Park College, Robert Morris College, and the University of Pittsburgh.

The purposes of PCHE are: to represent a common voice on a variety of issues; to examine possibilities for cooperation among the member institutions; and, above all, to undertake joint programs which expand educational opportunities for students and make the best use of institutional resources. The membership of the Seminary in PCHE benefits students by providing possibilities for cross registration in courses at the graduate level, by establishing library privileges at eight academic libraries other than our own, and by initiating programs in specialized areas.

The American Schools of Oriental Research

The Seminary is associated with the American Schools of Oriental Research. This corporation is involved in archaeological research in the Middle East. Most of their work has been concentrated in Palestine and Iraq and they maintain schools in Jerusalem, Amman, and Baghdad. Since 1924 we have been active participants in numerous field projects in cooperation with the American Schools of Oriental Research.

Arsenal Family and Children's Center

The Arsenal Family and Children's Center came into being in 1952 as a result of a Pennsylvania mandate to the Western Psychiatric Institute and Clinic to "deal with the mental hygiene of the normal child in the way of study and training in order that there may be a program of prevention of mental and nervous disorders as a result of giving children the proper background and training that will prevent such disorders." The Arsenal Family and Children's Center has grown and developed into a unique field laboratory for the disciplined observation of children and families. It thereby

contributes to the education and training of students for the ministry and other service-related careers.

The National Capital Semester for Seminarians

Pittsburgh Theological Seminary participates in the National Capital Semester for Seminarians sponsored by Wesley Theological Seminary in Washington, DC. This program provides an opportunity for seminary students to spend a semester in Washington for study and involvement in the processes of government and the concerns of the churches. The program is designed to include supervised study and interaction (reflection), and will provide a full term of academic credit. The program is open to any student who has completed at least one year of study at Pittsburgh Theological Seminary. Seminary graduates may apply for a program to begin within one year of their graduation.



Clinical Pastoral Education

Clinical Pastoral Education brings theological students and ministers into supervised encounter with persons in critical life situations. Out of intense involvement with persons in need and the reactions from peers and supervisors, the students develop new awareness of themselves as persons and of the needs of those to whom ministry is offered. From theological reflection on specific human situations, new insight and understanding are derived and the student or minister is confronted with his or her own humanity. Within the interdisciplinary team-process of helping persons, they develop skills in interpersonal and interprofessional relationships. Pittsburgh Theological Seminary grants academic credit to students who complete one unit of credit of Clinical Pastoral Education at centers accredited by the Association for Clinical Pastoral Education. The Association for Clinical Pastoral Education accredits a nationwide network of Clinical Pastoral Education Centers and their supervisors. Pittsburgh Theological Seminary is a member of the Association.

The Center for Business, Religion and the Professions

The purpose of the Center for Business, Religion and the Professions is threefold: (1) To focus attention on the quality of life in our communities engaging a cross section of business, professional and religious leaders, (2) to develop creative options for the future that call for inclusive participation and understanding of complexity in a changing environment and (3) to articulate basic ethical values essential for keeping God central in human life in an economically and politically oriented society.

The Center seeks to implant the above intentions through organized discussions, workshops, seminars, and conferences. By this means, we will become conscious of the total human context

that comprises the marketplace and the individual's struggles, ambitions, and concerns to bring greater meaning to their lives. The Center seeks to be a place where dreams for betterment can take shape and creative leadership can suggest ways to implement them in communities.

As the Center seeks to develop and implement a more holistic view of society, in a more immediate sense, it provides a forum where clergy, business, labor, government and professional leaders can build trust among its members, an essential factor behind any effective plan to enhance the quality of life for communities. The Center serves as part of the Seminary's outreach program and is integral to its continuing education efforts on behalf of the church and society.

The Pittsburgh Institute for Biblical Theology

The Institute is designed to pursue two goals: (1) To foster the theological interpretation of the Bible through the dialogue between Old and New Testament interpretation and (2) to assist all theological disciplines in using Biblical resources in developing their own subject matter. The Institute seeks to accomplish its task by a series of regular conferences, occasional workshops, special seminars, and presentations by invited guests. It will encourage research work dedicated to make scholarly contributions to its two goals, and it will attempt to facilitate the publication of this work.

Special Non-degree Studies

Clergy and lay persons who wish to enroll as Special Students in courses at Pittsburgh Theological Seminary for non-degree purposes are invited to do so. Special Students may enroll in as many as two courses per term, up to a total of six courses. Special Students complete all the assigned requirements

for each course in which they enroll and receive academic credit. Credit earned as a Special Student may be transferred to any established Seminary degree program in which the student may later enroll. Those desiring Special Student status must possess an accredited bachelor's degree and apply through the Admissions Office.

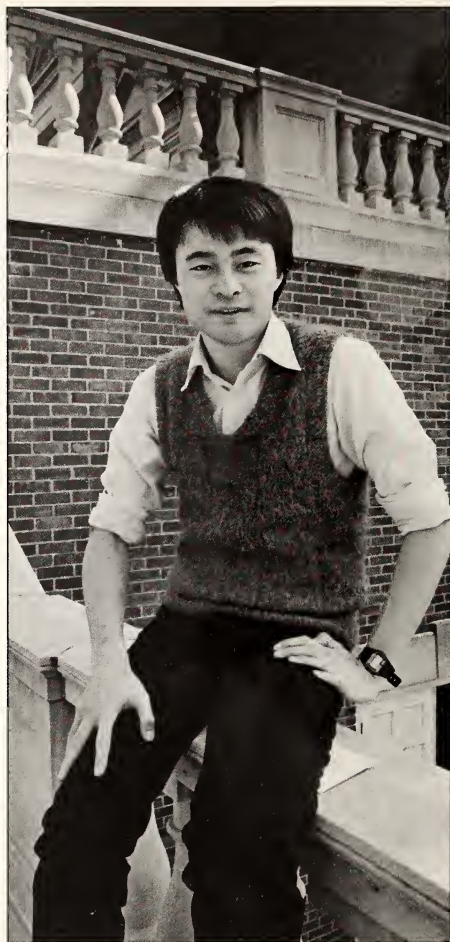
Clergy and lay persons who desire to audit courses at Pittsburgh Theological Seminary are invited to do so. No academic credit is given for audits. Applications for audits shall be accompanied by a college transcript and be submitted to the Continuing Education Office along with a fee of \$100.00 per course. The transcript and record of classes will be kept as part of the Continuing Education files.

International Scholars Program

Pittsburgh Theological Seminary is committed to serving the professional educational needs of the whole church. Scholarships are offered annually to international scholars who have already completed the Master of Divinity degree or its equivalent in their own country and whose plans for an additional year of study are endorsed by the church in their own country. These scholarships provide tuition, room, board and a small monthly cash allowance for one academic year to international students endorsed to the Seminary by the World Council of Churches, the World Alliance of Reformed Churches or by the Leadership Development Program of the National Council of Churches.

Distinguished Pastor-in-Residence Program

This program gives the Seminary community the opportunity to dialogue with persons involved in a variety of ministries. During each academic year persons representing three different models of ministry are invited to spend four to eight weeks in residence on the campus.



The distinguished guests visit classes, participate in Seminary activities, engage in conversations with students and faculty, and lead one or more chapel services. Usually one guest is present each term.

During recent academic years, the Seminary welcomed distinguished pastors who were engaged in overseas ministries, urban redevelopment ministries, large suburban church ministries, small church ministries, chaplaincy ministries, and judicatory ministries. Distinguished guests include pastors who are alumni/ae of Pittsburgh and many other seminaries. Each guest is hosted

by a member of the faculty of the Seminary.

In addition the Seminary from time to time invites distinguished lay persons to spend several days to a week on our campus. These church women and men share insights about their ministries and ways in which their church and work commitments interact. Distinguished guests have included a banker, a newspaper editor, management consultants, an attorney, corporation leaders, and others.

Special Lectures and Continuing Education

Special Lectures

The Special Events at Pittsburgh Seminary include Concerts by the Seminary Choir, the Tuesday Evenings at 8 concert series in cooperation with the Duquesne University School of Music, visiting scholars' presentations from national and international backgrounds and the following Special Lectures:

The Ritchie Memorial Lectureship

Established in 1977 by Orland M. Ritchie in memory of the Reverends Charles McKelvey Ritchie, Willard Vedelle Ritchie and Orland Melville Ritchie in the field of Christian Education, this endowment is used to bring visiting professors such as Hans Kung, C. K. Barrett, Kenneth E. Bailey, Alasdair Heron, Aurel Jivi and Petr Pokorný to teach courses in our regular curriculum.

The Schaff Lectures

The Schaff Lectures were established to honor the late David S. Schaff, Professor of Church History at Western Theological Seminary for 23 years and coeditor of the Schaff-Herzog Encyclopedia. Past Schaff Lecturers have been Rosemary Ruether, David Tracy, John Westerhoff, Walter Brueggemann, Markus Barth and William F. May; future guests include



Thomas Troeger, Colgate-Rochester and Jane D. Douglass of Princeton Theological Seminary.

The Elliott Lectures

Given in theology and on literary or scientific subjects related to theology, past Elliott Lecturers have been Robert Jewitt, Virgil Cruz and Charmarie Jenkins Blaisdell.

Kelso Lectures-

Martin Luther King, Jr. Day

Vincent Harding, Congressman Walter Fauntroy and Dr. G. Murray Branch have been recent speakers who have assisted the Seminary community to celebrate the life of Martin Luther King, Jr.

The W. Don McClure Lectureship

Covering topics of World Mission and Evangelism, the W. Don McClure Lectures have been established to honor the missionary who spent 50 years of his life in overseas service before being slain in a Somali guerilla raid. Samuel Moffett, Dale Brunner, Kenneth E. Bailey and Don Black have helped establish this lectureship; Bishop Festo Kivengere of Uganda and Peter Beyerhaus of Tübingen will be the 1987 and 1988 Lecturers.



The Pittsburgh Biblical Colloquium

The Pittsburgh Biblical Colloquium provides an annual two-day conference at which a single and important theme of the Bible is approached from the vantage point of Old and New Testament. Shalom and Apocalyptic themes in the Bible have been topics in the past, with "The Hebrew Scriptures: A Christian-Jewish Dialogue" taking place in 1986. All of these papers have been published in *Horizons in Biblical Theology*. The 1987 conference will focus on Cosmology and Theology.

The J. Hubert Henderson Lectures on Church and Ministry

The newest series inaugurated at the Seminary, this lecture honors the pastor of 35 years at the Wallace Memorial Presbyterian Church of Pittsburgh. Martin Marty and Frederick Buchner were the first two lecturers in the series.

Continuing Education

The Continuing Education program at Pittsburgh Theological Seminary is carefully designed to meet the needs of both clergy and laity. For men and women engaged in professional ministry,

a theological degree begins a lifelong process of growth. Experiences in parish life can be extremely important lessons when brought back to the classroom and shared with colleagues. Updating skills and knowledge under the leadership of Seminary faculty members and visiting professors is of keen interest and value to those who seek continued personal and professional growth.

For an increasing number of laypeople who make their living in a variety of ways in the world, a theological education consists of short-term seminars and conferences; at these events, outstanding leaders introduce new thoughts, exchange takes place between clergy and laity and old ideas are challenged and reshaped, resulting in a new fulfillment in life.

Each year our Continuing Education program consists of a basic core of events, with contemporary topics added in consultation with a dedicated committee of faculty, area clergy and laypeople.

Annual Events

Auditing of regular Seminary courses has been a traditional option for clergy in order to update their knowledge and for laity with a bachelor's degree who wish to gain increased familiarity with a specific subject.

Independent-study-in-residence is a way to make excellent use of a larger block of time, such as study leave. The Clifford E. Barbour Library is available; the guidance of a faculty member can be arranged; and pleasant overnight rooms are available in the Continuing Education wing of Fisher Hall.

Four Monday Mornings are offered twice a year, in the fall and in the spring. Two subjects are covered by different professors each morning. Monday evening series are also offered.

An archaeological lecture is offered annually by a visiting scholar from the United States or abroad, combined with the opportunity for a guided tour of the Bible Lands Museum on the Seminary campus.

The Preaching Seminar allows pastors to study periodically the art of preaching from a different perspective. In addition, the Seminary's Speech Studio is available for preaching, with video playback privately critiqued by one of the Seminary's homiletics professors.

A Writers' Workshop provides professional guidance about the practical aspects of publishing written materials. Laypeople as well as clergy have found this workshop valuable, not only in polishing writing skills, but as an opportunity to share ideas.

Travel-study trips to the Holy Land, Jordan, Egypt and other lands are periodically scheduled. The pre-trip study is open to trip participants and other

interested individuals and provides the background necessary to understand the subsequent tour. An England/Scotland study tour is planned for June 1988.

The Summer School of Religion, sponsored by the Pitcairn-Crabbe Foundation, is held for one week each June on the Seminary campus. A tradition for over 45 years, this outstanding continuing education experience provides exceptional leaders at a nominal cost to Presbyterian clergy and certain other full-time Presbyterian Church employed professionals from this geographical area.

In addition to these programs, the Continuing Education/Lay Education Committee has made a commitment to include at least one experience in Music/Worship, Theology, Spirituality, Church Growth, Clergy Skills, Media, current Ethical Issues and Bible Study in Old and New Testaments during a four-year period.



Outstanding Lecturers and Leaders

Peter J. Gomes, Harvard Divinity School, Cambridge, MA

Walter Wink, Auburn Theological Seminary, New York, NY

Thomas Starzl, M.D., Presbyterian-University Hospital of Pittsburgh, PA

Jim Wallis, Sojourners Magazine, Washington, DC

Louis and Colleen Evans, National Presbyterian Church, Washington, DC

James A. Sanders, Claremont School of Theology, CA

Clinton Marsh, President of Knoxville College, TN

Eduard R. Schweizer, University of Zurich, Switzerland

John C. Wynn, Colgate-Rochester Divinity School, NY

Robert H. Meneilly, Village Presbyterian Church, Prairie Village, KS

James Forbes, D.Min., Union Theological Seminary, New York, NY

Harold Wilke, Executive Director, Community of Healing, White Plains, NY

Robert K. Hudnut, Winnetka Presbyterian Church, IL

Edmund Pellegrino, M.D., Georgetown University Medical School, Washington, DC

James D. Glasse, formerly President of Lancaster Theological Seminary, PA

Abraham Twerski, M.D., Gateway Rehabilitation Center and St. Francis Hospital, Pittsburgh, PA

Horace Allen, Boston University, MA

Lloyd J. Ogilvie, First Presbyterian Church, Hollywood, CA

Walter Menninger, M.D., Menninger Foundation, Topeka, KS

James E. Lee, Gulf Oil Corporation, Pittsburgh, PA

Maggie Kuhn, Gray Panthers, Philadelphia, PA

George W. Coats, Jr., Lexington Theological Seminary, KY

Speed Leas, Alban Institute, Washington, DC

Robert Schuller, Crystal Cathedral, Garden Grove, CA

William F. Orr, Emeritus Professor, Pittsburgh Theological Seminary, PA

Josephine Massynbgaerde Ford, University of Notre Dame, IN

William Hudnut, Mayor of Indianapolis, IN

Gayraud S. Wilmore, Jr., New York Theological Seminary, NY

John S. Savage, President of Leadership, Education And Development, Reynoldsburg, OH

James H. Costen, Interdenominational Theological Center, Atlanta, GA

Matthew Fox, O.P., Holy Name College, Oakland, CA

Michael Maccoby, Director, Harvard Project on Work, Washington, DC

William S. Kanaga, Arthur Young Co., New York, NY

Richard Munro, Time, Inc., New York, NY

Donald W. Shriver, Jr., President of Union Theological Seminary, New York, NY

Peggy Shriver, National Council of Churches, New York, NY

Charlie and Martha Shedd, nationally known authors and lecturers, Athens, GA

Robert Short, Author of *The Gospel According to Peanuts*, Wilmette, IL



Martin E. Marty, Chicago University
Divinity School, IL

William Scott Green, University of
Rochester, NY

Edward A. Powers, Iowa State
University, Ames, IA

S. Dean McBride, Jr., Union
Theological Seminary, Richmond, VA

J. Christiaan Beker, Princeton
Theological Seminary, NJ

Donald A. Hagner, Fuller Theological
Seminary, Pasadena, CA

Paul D. Hansen, Harvard Divinity
School, Cambridge, MA

Howard Clark Kee, Boston University
School of Theology, MA

V. Bruce Rigdon, McCormick
Theological Seminary, Chicago, IL

John Cobb, Claremont School of
Theology, CA

Roy W. Pneuman, Alban Institute,
Washington, DC

Johanna Bos, Louisville Theological
Seminary, KY

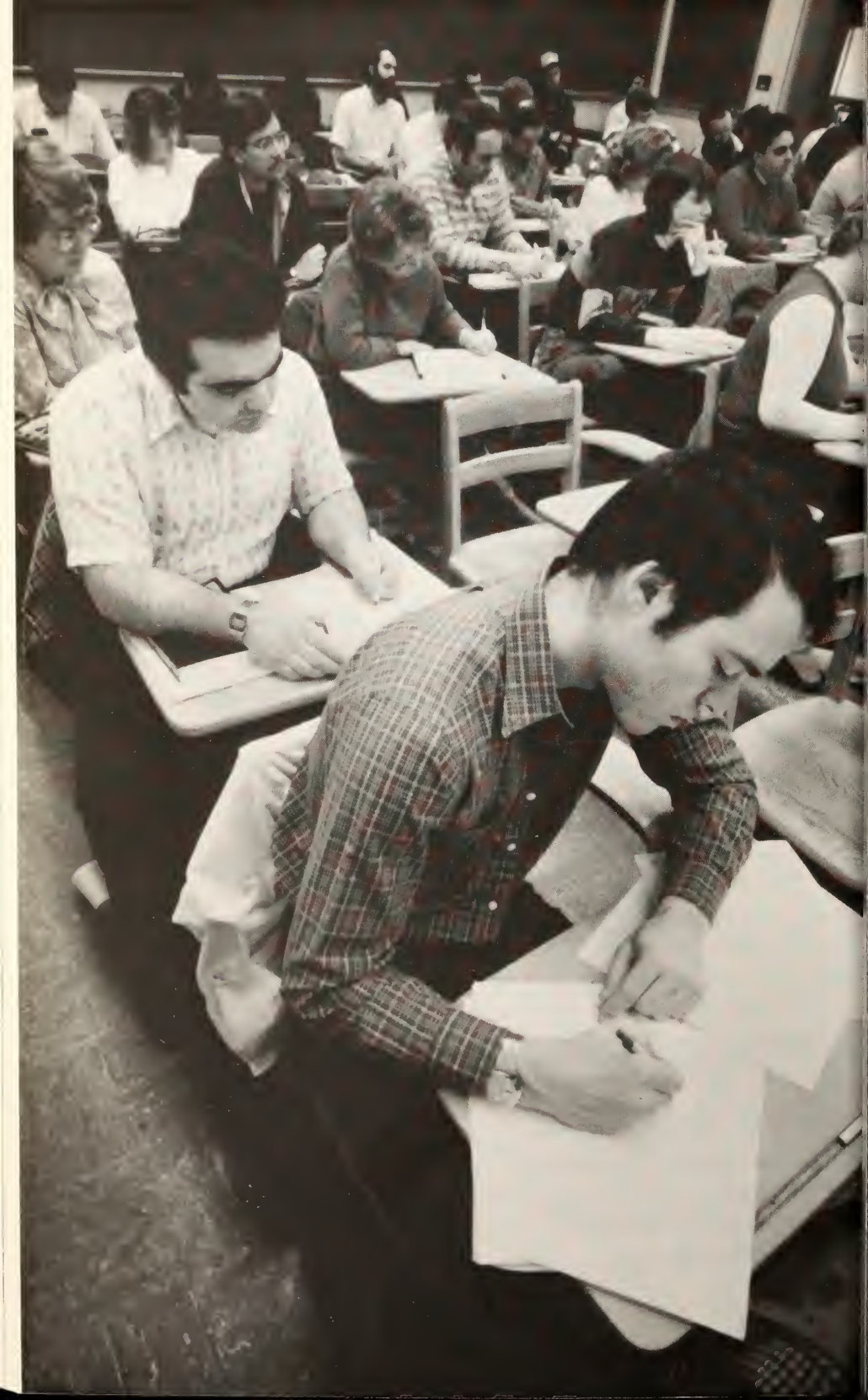
Virginia Stem Owens, Texas A & M
University, College Station, TX

Lawrence T. Geraty, Atlantic Union
College, South Lancaster, MA

Carl Dudley, McCormick Theological
Seminary, Chicago, IL

Richard Avery and Donald S. Marsh,
First Presbyterian Church,
Port Jervis, NY

Ernest S. Frerichs, Brown University,
Providence, RI



Course Descriptions

- 50** *Studies in Bible*
 - 50** *Required Courses*
 - 53** *Old Testament*
 - 57** *New Testament*
- 60** *Studies in History*
 - 60** *Required Courses*
 - 60** *Electives*
- 64** *Studies in Theology*
 - 64** *Required Courses*
 - 65** *Electives*
- 68** *Studies in Church and Ministry*
 - 69** *Required Courses*
 - 71** *Electives*
 - 71** *Church and Society*
 - 73** *Ethics*
 - 76** *Education*
 - 79** *Pastoral Care*
 - 81** *Homiletics*
- 83** *Worship and Church Music*
- 84** *Evangelism and Mission*
- 85** *Administration*



Course Descriptions

All courses are for three academic credits unless otherwise noted.

Studies in Bible

"Thy word is a lamp to my feet and a light to my path" (Psalm 119:105). The word of God in Scripture nourishes and regulates Christian faith and action, it lays the cornerstone for every aspect of the Church's ministry to the world and it sets norms for the structures of Christian theology. A rediscovery of the Bible has provided the impetus for every forward movement in the history of the Church. At the end of the twentieth century, when alienation of individuals, races, classes and nations threatens to tear the world apart, when the issue of authority continues to be a problem, a new and careful look at the sources of our common faith is imperative.

The intention of the courses offered is to engage students in Old and New Testament research in such a way that they may learn the methods of study, acquire the basic tools and skills necessary to undertake ministry and constantly relate their own study of the Scriptures to all facets of the Christian life.

During the first two years of work in the M.Div. program students will survey the literature of the Old and New Testaments as well as explore the settings and influences of the biblical world by means of three core courses, i.e., *Interpreting the Bible* and one Introduction in each Testament (OT01 or OT02 and NT01 or NT02). The curriculum also calls for serious consideration of the Bible in terms of study in the original languages. Therefore, Hebrew or Greek is required for two terms in the junior year and is

immediately followed by a third-term exegetical course in the corresponding Testament. A similar sequence in the other language can be elected in the second or third year. As for further elective opportunities, there are advanced exegetical offerings along with courses in the areas of the intertestamental period, archaeology, Near Eastern languages, biblical theology and ethics, hermeneutics, critical studies, etc.

New discoveries which directly affect our understandings of the Bible continue to be announced with startling frequency. Pittsburgh Seminary has a rich heritage of excellence in the area of biblical studies, and we are determined to enable and inspire future generations of Christian leaders to join in the exciting venture of these pursuits.

Required Courses in Bible

BI01-1001

Interpreting the Bible

The Bible is the foundation and touchstone of our Christian faith and tradition. The Bible is also a collection of books, compiled over a long period of time, written in ancient languages and reflecting long dead and distant cultures. How do we go about understanding it and explaining it to others? This course will introduce students to their own presuppositions and to the ways in which the Church has interpreted the Bible and offer the tools to begin the task. It will discuss the formation of the individual Books and their inclusion into the Canon of Holy Scripture, the problem of the Bible as Word of God in the words of humans, the problem of historical statements and theological affirmations, the question of continuity and

discontinuity and the contribution which the Bible makes to the task of theology.

Term I 1987-88 Mr. Hare and
Mr. von Waldow

Term I 1988-89 Mr. Hare and
Mr. von Waldow

OT01-1101

Historical Books of the Old Testament

An introduction to the historical books of the Old Testament, intended to acquaint students with the basic methodologies of Old Testament research and the present state of Old Testament studies.

Term II 1987-88 Mr. Gowan

Term II 1988-89 Mr. Gowan

OT02-1102

Prophets and Psalms

The nature of prophecy in ancient Israel and its background in the cultures of the ancient Near East. Special attention is given to the *genres* of prophetic oracles and the methodologies which may be employed for their interpretation. The message of the great eighth-century prophets, Amos, Hosea, Micah and Isaiah of Jerusalem stand at the heart of the course. The world of Jeremiah, Deutero-Isaiah and Ezekiel is explored. An introduction to the Psalms, as the product of Israel's cultic life, concludes the course. The aim of the whole is to enable the student to begin exegesis with a firm grasp of the fundamentals.

Term III 1987-88 Mr. J. Jackson

Term III 1988-89 Mr. J. Jackson

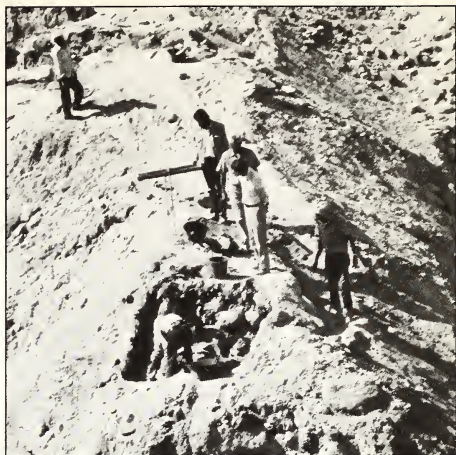
NT01-1201

Gospels, General Epistles and Revelation

The principal emphasis of this course is on the four Gospels and the methods employed in their critical study (literary, form, and redaction criticism). General Epistles, Revelation and matters of text and canon are examined briefly.

Term II 1987-88 Mr. Kelley

Term II 1988-89 Mr. Hare



NT02-1202

Acts, Pauline Epistles and Hebrews

The messages of Acts, the Pauline epistles and Hebrews are examined in the light of their historical context and literary structure. Special emphasis is placed on the life and thought of Paul.

Term III 1987-88 Mr. Mauser

Term III 1988-89 Mr. Mauser

OT03-1103

Hebrew

A course designed to lead to an appreciation and competent use of Hebrew as one of the languages of biblical revelation. Instruction is in small, graded sections so that a maximum of individual attention and achievement is possible. Two sections will follow the inductive method, working directly with selected texts of the Hebrew Bible. One section will employ the more traditional approach, using a grammar as the basic tool of instruction. Students may elect either approach.

Term I 1987-88 Mr. Gowan,
Mr. J. Jackson and
Mr. von Waldow

Term I 1988-89 Mr. Gowan,
Ms. Lapp and
Mr. von Waldow



Douglas Hare

A continuation of OT03.

Term II 1987-88 Mr. Gowan,
Mr. J. Jackson and
Mr. von Waldow

Term II 1988-89 Mr. Gowan,
Ms. Lapp and
Mr. von Waldow

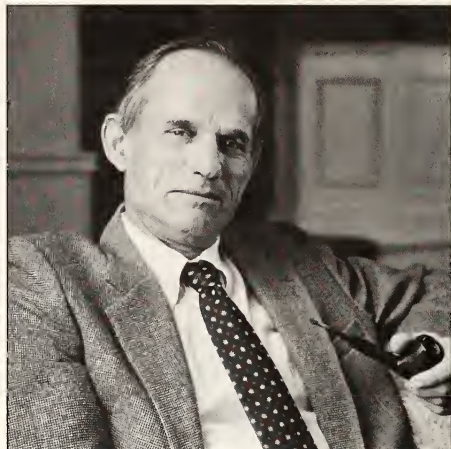
OT05-1105

Old Testament Exegesis

Each of the language sections in Hebrew moves to the exegesis segment of the sequence. Individual professors indicate to students whether a book or particular passages will be exegeted. The purpose of this course is twofold: 1) Introduction to exegetical method: moving from grammar and syntax to the application of critical methods and the use of reference materials in order to arrive at conclusions concerning the original and present meaning of a text; 2) continuation of the Hebrew language sequence.

Term III 1987-88 Mr. Gowan,
Mr. J. Jackson and
Mr. von Waldow

Term III 1988-89 Mr. Gowan,
Mr. J. Jackson and
Mr. von Waldow



Eberhard von Waldow

NT03-1203

New Testament Greek

A course designed to lead to a competent use of Greek as one of the languages of biblical revelation. From the outset the student learns inductively to read from the Greek New Testament and unique study aids prepared by the Staff are used. Instruction is in small, graded sections. Students who have previously studied Greek will be assigned to special sections.

Term I 1987-88 Mr. Hare,
Mr. Kelley and Staff

Term I 1988-89 Mr. Hare,
Mr. Mauser and Staff

NT04-1204

New Testament Greek

A continuation of NT03, teaching by the inductive method.

Term II 1987-88 Mr. Hare,
Mr. Kelley and Staff

Term II 1988-89 Mr. Hare,
Mr. Mauser and Staff

NT05-1205

New Testament Exegesis

Each of the language sections in Greek moves to the exegesis segment of the sequence. Individual professors indicate to students whether a book or particular passages will be exegeted. The purpose



Donald Gowan



Jared Jackson

of this course is twofold: 1) Introduction to methodology of exegesis, such as problems and limitations of an English translation; source strata for selected passages which will be chosen by the professor for critical problems, structure analysis, historical background of sources and text; intent; introduction to the theology of the particular book; 2) continuation of the Greek language sequence.

Term III 1987-88 Mr. Hare,
Mr. Kelley and Staff
Term III 1988-89 Mr. Hare and
Mr. Kelley

Old Testament

Required Courses in Old Testament

OT01-1101

Historical Books of the Old Testament

OT02-1102

Prophets and Psalms

OT03-1103

Hebrew

OT04-1104

Hebrew

OT05-1105

Old Testament Exegesis

Elective Courses in Old Testament

OT14-1114

Deutero-Isaiah

The purpose of this course is twofold: 1) Introduction to methodology of exegesis, such as problems and limitations of an English translation, form critical problems, structure analysis, historical background of the book of Deutero-Isaiah, intent; 2) Introduction to the theology of Exile. In particular, the expectation of salvation against the background of 587 B.C., Old Testament eschatology.

Term I 1987-88 Mr. J. Jackson

OT15-1115

Amos

A study of the book of Amos: its major emphasis; the place of the prophet in Israel's culture; and the significance of the message of Amos for our situation.

Mr. J. Jackson

OT26-1126

The Beginnings of the History of Israel

A study of the historical question: In what sociological entity did Israel enter the scene of ancient Near Eastern History? The focus is on the historical background of the traditions of Israel in Egypt, the Patriarchs, the Sinai and



Robert Kelley

the occupation of the land. These considerations lead to the discussion of the theological question: Why does the Old Testament tradition describe the beginning of the history of the chosen people differently from the actual course of events?

Mr. von Waldow

OT27-1127

The Jews in a Christian World

Discussion of the history of the Jewish people in the Western world. The course is based on the nine-part television series, HERITAGE: CIVILIZATION AND THE JEWS. The video tapes will be shown at the beginning of the class sessions and serve as a basis for discussion. Special attention will be given to the relationship between Jews and Christianity. Topics to be discussed include: Jesus the Jew; The Beginnings of Christianity as a Jewish Sect; The Jews in the Christian Middle Ages; Secular and Christian Anti-Semitism; Jews and Christians after the Holocaust, towards a theology of the people of God. Supplementary readings will help the student to understand the Jewish experience in a larger historical context.

Mr. von Waldow



Ulrich Mauser

OT28-1128

Biblical Archaeology

An introduction to archaeology's contribution to biblical studies, how it has increased our understanding of biblical times, thrown light on biblical texts and advanced our knowledge of biblical history. Concentration will be on one particular period of Israel's history to illustrate archaeology's methodology and contribution.

Term II 1987-88 Ms. Lapp

Term III 1988-89 Ms. Lapp

OT30-1130

Ancient Israel and Egypt

The influence of the experience of slave life in Egypt upon the tradition of Israel's story, and of the continued contact between Egypt and Israel after the entrance of Israel into Canaan and into the Exilic age and after. This will involve a study of the forms of Egyptian literature and a comparison and contrast with the *genres* of the Old Testament. Hebrew not required.

Mr. J. Jackson



Nancy Lapp

OT31-1131

Judaism from the Exile to the Birth of the Church

A survey of the history, life and faith of the Jewish people, covering the postexile parts of the Old Testament and the literature of the Intertestamental Period. Deals with life-styles, institutions, literature and theology as well as the history of the period.

Mr. Gowan

OT32-1132

Ezekiel

This course will interpret the theology of the book of Ezekiel against the background of the fall of Jerusalem in 587 B.C. and the beginnings of the experience of exile in Babylonia. Knowledge of Hebrew will not be required, but assistance will be given in working with the Hebrew text for those who wish to take it as an exegetical course.

Mr. Gowan

OT33-1133 *Ancient Texts Relating to the Old Testament*

A study of extra-biblical texts which have thrown light on the Bible; including the early cuneiform tablets of Ebla, Mari and Nuzi, the Ugaritic Canaanite literature, Hebrew inscriptions such as the Siloam inscription and the Samaria,

Lachish and Arad ostraca, and Egyptian literature relating to the Old Testament. For those who have Hebrew there will be an opportunity to read some of the Hebrew texts.

Ms. Lapp

OT36-1136

Jeremiah

The first part of the course uses the book of Jeremiah to demonstrate the development from the original oral pronouncement of prophetic words to prophetic books as we have them today in the canon. The second part deals with the original theology of the prophet Jeremiah and its interpretation by a later generation which produced the prose sections in the book of Jeremiah. Prerequisite: Hebrew (OT03 and OT04).

Term II 1988-89 Mr. von Waldow

OT37-1137

Worship and Psalms

Seminar on Israel's songs and the Christian use of the Psalter in corporate worship. Two-track: students with some knowledge of Hebrew will be helped in exegesis; others will be expected to do wider reading for their interpretation of the Psalms.

Mr. von Waldow

OT38-1138***Eschatology of the Old Testament***

The Old Testament view of the future will be explored, beginning with its broadest sense as the fulfillment of God's promises, but concentrating on the expectation of radical changes in humanity, society and nature to occur "in that day." The contributions of Old Testament thought to later Jewish and Christian eschatology and relationships with modern future hopes will be emphasized.

Mr. Gowan

OT39-1139***Worship in Israel***

The essence of worship in Israel and the basic theological ideas reflected in the major annual feasts and some typical cultic activities; the importance of the Israelite cultic personnel, such as priests, Levites and prophets.

Mr. von Waldow

OT40-1140***Hebrew Reading***

Supervised reading of selected Old Testament passages. One credit.

Term I 1987-88 Mr. Gowan

Term II 1987-88 Mr. J. Jackson

Term III 1987-88 Mr. von Waldow

Term I 1988-89 Mr. Gowan

Term II 1988-89 Mr. von Waldow

Term III 1988-89 Mr. J. Jackson

OT42-1142***Faith and Culture in the Ancient Near East***

Ways in which different religious faiths of the ancient world dealt with the problem of conflicting cultures. The course will offer a study of selected texts bearing upon the attitudes a faith may have toward other faiths: tolerance and exclusivity, internationalism and xenophobia, proselytism and universalism. Various theologies consistent with these attitudes will be examined: deity as "jealous" or tolerant, angry or benign, tribal or universal. Illustrative documents

will be chosen from the iconography and literature of the cultures which surrounded Israel as well as from Israel's own literature.

Mr. J. Jackson

OT43-1143***Interpretations of History in the Ancient Near East***

The class will focus on 1) the question of history and historiography in ancient Israel and the surrounding cultures and 2) samples of the problems faced by modern students who seek to recover and interpret the ancient texts, illustrated by selected extra-biblical texts.

Mr. J. Jackson

OT45-1145***Old Testament Ethics***

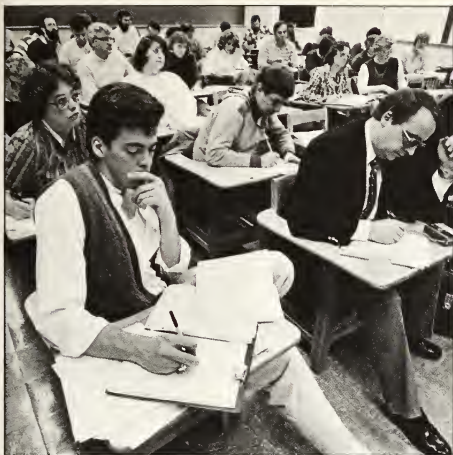
The course deals with the ethical implications of the faith of the Old Testament people. Points of discussion are: the authority behind the ethical imperative, the motivation of ethical behavior, the sociological and cultural setting of ethical precepts. In terms of Old Testament literature the course is based on the law tradition and prophetic writings.

Mr. von Waldow

OT46-1146***Wisdom Literature***

A study of selected texts from Proverbs, Job and Ecclesiastes, with emphasis on the way Wisdom deals with questions concerning justice and the relationship between God and human beings. Knowledge of Hebrew will not be required, but assistance will be given in working with the Hebrew text for those who wish to take it as an exegetical course. Note: This course can be upgraded to serve as a Ph.D. offering.

Term III 1987-88 Mr. Gowan



OT47-1147 **Genesis 1-11**

The theology of this "prologue to the history of salvation" will be studied, with considerable attention being given to the history of interpretation of these chapters. Knowledge of Hebrew will not be required, but assistance will be given in working with the Hebrew text for those who wish to take it as an exegetical course. Note: This course can be upgraded to serve as a Ph.D. offering.

Term I 1988-89 Mr. Gowan

OT48-1148 **The Hebrew Scriptures in** **Contemporary Judaism and** **Christianity**

The purpose of this course is to introduce the Jewish/Christian Dialogue into the classroom and to discuss what Christians and Jews have in common and where they do not agree. Four major topics (Covenant and Torah, Prophecy in the Old Testament, The Concept of Humanity, The Messianic Expectation) will be introduced by the two professors from their respective point of view with the hope that this will lead to extensive student discussion.

Term II 1987-88 Mr. Cohn and
Mr. von Waldow

OT50-1150

Themes of Old Testament Theology

Some basic Old Testament theological concepts which became characteristic of the Christian theology are investigated such as: authority of God, revelation, history, creation, the individual and the community. Included are basic aspects of Old Testament ethics, worship and the difference between Christian and Jewish interpretation.

Mr. von Waldow

Additional Language Instruction

Courses in Aramaic, Egyptian and Ugaritic are available upon request.

New Testament

Required Courses in New Testament

NT01-1201 Gospels, General Epistles and Revelation

NT02-1202 Acts, Pauline Epistles and Hebrews

NT03-1203 New Testament Greek

NT04-1204 New Testament Greek

NT05-1205 New Testament Exegesis

Elective Courses in New Testament

NT12-1212

Christianity According to Matthew

An examination of the theology of the First Gospel in the light of the historical background, employing redaction criticism as a major exegetical tool.

NT14-1214

Parables in Luke

An exegetical study of the parables of Jesus found in the all-important central section of the Third Gospel (chapters 10-18).

Mr. Kelley

NT15-1215***Gospel of John***

The entire Gospel examined with some exegetical detail but with emphasis on the theological dimensions of the book. Some attention is given to the large secondary literature, but the Greek text is the primary resource.

Term I 1988-89 Mr. Hare

NT17-1217***Exegesis of I Corinthians***

An exegetically oriented survey of the entire epistle with detailed study of selected parts. The range of insights into the life of the early church and the variety of theological problems in this letter make it an excellent source from which to learn the task of interpreting the Greek New Testament.

Staff

NT20-1220***The Old Testament in the New: The Epistle to the Hebrews***

The Epistle to the Hebrews appears to be an exegetical meditation on a series of significant Old Testament texts. This course examines the hermeneutic of the epistle, paying special attention to the interplay between doctrinal statement and ethical exhortation.

Mr. Hare

NT21-1221***I Peter***

An exegetical course on the basis of the Greek text of I Peter. Special emphasis is laid on the situation in which the epistle was written and on its relation to other major books in the New Testament.

Mr. Mauser

NT22-1222***Paul's Letter to the Romans***

This exegetical seminar will examine the major theological and paraenetic themes of Romans in relation to Paul's understanding of the place of Israel in God's plan.

Term II 1987-88 Mr. Hare

NT23-1223***Interpreting the Parables***

The history of parable exegesis will be traced. Current trends in parable interpretation will be noted. Specific parables will be studied.

Term III 1987-88 Mr. Kelley

NT26-1226***Eschatology in the New Testament***

The New Testament materials are studied with particular emphasis on Mark 13, Paul's Thessalonian letters and the Revelation. The focus is on biblical theology based on sound exegesis. Appropriate reading in the twentieth-century literature on the subject is assigned.

Staff

NT29-1229***Crises in the History of the Early Church***

Selected texts from the New Testament and from extracanonical sources are studied in the investigation of three crises experienced by the early Church: 1) the tension between Jewish and gentile Christians and the emergence of the Ebionite movement, 2) the threat of a Gnostic takeover, 3) the assault of charismatic enthusiasm upon the traditional piety inherited from the synagogue.

Mr. Hare

NT31-1231***Practical Use of the New Testament: Mark***

An interpretation course examining the "First" Gospel produced as a result of the life and ministry of Jesus and featuring its continuing significance for Christian faith and practice.

Mr. Kelley

NT32-1232***Practical Use of the New Testament: Luke***

An investigation of the major emphases and patterns in the "ecumenical" Gospel. Particular attention will be devoted to the didactic values in the central section of Luke, chapters 10-18.

Term III 1988-89 Mr. Kelley

NT34-1234***Ephesians and the Emerging Church***

This study of Ephesians will concentrate on the emerging concept of the Church as a global community. Recent studies in the sociology of early Christianity and of the sociology of Roman-Hellenistic society in general will be introduced to complement the use of more traditional methods of exegetical study. The use of the Greek text of Ephesians is strongly encouraged.

Mr. Mauser

NT35-1235***Practical Use of the New Testament: Acts***

An interpretation course examining the faith and life of the early Church as reflected in the "bridge" document of the New Testament corpus, the book of Acts.

Term I 1987-88 Mr. Kelley

NT37-1137***Biblical Themes I: God & the Gods in the Old Testament***

The nature of the biblical God in comparison with and contrast to the gods of the ancient Near East. This is the first part of a sequence to be continued with a course on the same subject in the New Testament.

Mr. Mauser

NT38-1238***Biblical Themes II: God & the Gods in the New Testament***

The nature of the biblical God in comparison with and contrast to Hellenistic deities in the New Testament period. This is the New Testament part of a sequence on the nature of the biblical God.

Mr. Mauser

NT40-1240***Greek Reading***

Supervised reading of selected New Testament or Septuagint passages. One credit.

Term I 1987-88 Mr. Hare

Term II 1987-88 Mr. Hare

Term III 1987-88 Mr. Kelley

Term I 1988-89 Mr. Mauser

Term II 1988-89 Mr. Hare

Term III 1988-89 Mr. Kelley

NT41-1241***Advanced Greek Grammar***

This course aims to give students a systematic grasp of Greek by combining the study of a grammar book with further reading in the New Testament text itself.

Staff

NT50-1250***Themes of New Testament Theology***

A study of selected major themes of the New Testament which are of crucial importance to the New Testament Theology as a whole. Hermeneutical questions will be stressed.

Term II 1988-89 Mr. Mauser

NT53-1253***Aspects of Paul's Theology***

A number of pervasive aspects of Paul's theology, such as eschatology, faith and law, justification and reconciliation, are dealt with. Stress is laid on the Jewish background of Paul's thought and on the nature of the opposition which he had to face.

Mr. Mauser

Studies in History

Our aim in teaching Church history is to help the student to understand the history of the Church and its thought in the context of the twentieth century. The study of history is the study of roots, whether we deal with the history of a nation, a race or an idea. Christianity is firmly grounded in history. Its story is the account of the effect which the events of Christian history have had in human society. This involves both the history of doctrine as the Church's attempt to understand the significance of the biblical revelation and the history of the Church itself as the attempt of Christians to live in response to those events.

We recognize two kinds of interaction that are important for our understanding of the Church today. First, we recognize that there has always been a dialogue between the Church and the society within which it is placed. Secondly, there is an integral relationship between the doctrine that the Church professes and the forms that it takes as a human community. All the courses offered recognize these two kinds of continuing interaction.

For an adequate grasp of the Church's history the student will need to understand that history in the broad outline and then to deepen that study by examining particular periods or problems in more detail. To this end, the history faculty offers within the core curriculum introductory courses, which survey the

history of the Church from the sub-apostolic age to the modern era. Further courses at an advanced level in both institutional Church history and the history of doctrine are offered regularly.

Students who enter the Seminary with a rich background in historical studies may be permitted to waive introductory courses and move directly to more specialized study.

Required Courses in Church History***CH01-1301******Historical Studies I***

This course deals with the background and development of the Christian Church, its life and thought, from the Sub-apostolic Age through the Middle Ages (c. A.D. 100-1500).

Term II 1987-88 Mr. Partee

Term II 1988-89 Mr. Wilson

CH02-1302***Historical Studies II***

A survey of the Renaissance, the Reformation of the Sixteenth Century and their results (c. A.D. 1350-1650).

Term I 1987-88 Mr. Partee

Term I 1988-89 Mr. Partee

CH03-1303***Historical Studies III***

Survey of Church history and modern Christian thought from the seventeenth through the early twentieth century.

Term II 1987-88 Mr. Wilson

Term II 1988-89 Mr. Wilson

Elective Courses in Church History***CH16-1316******Augustine and Aquinas***

This seminar is designed to acquaint students with the work of two of the Church's most influential theologians with special attention to their use of the thought of Plato and Aristotle, respectively.

Term III 1988-89 Mr. Partee



Charles Partee

CH17-1317***Calvin's Institutes***

An in-depth study of the magisterial work of the man whom Melancthon called "the theologian." Special attention will be devoted to its development, architectonic and misunderstanding.

Term II 1987-88 Mr. Partee

CH18-1318***The History of Christian Platonism***

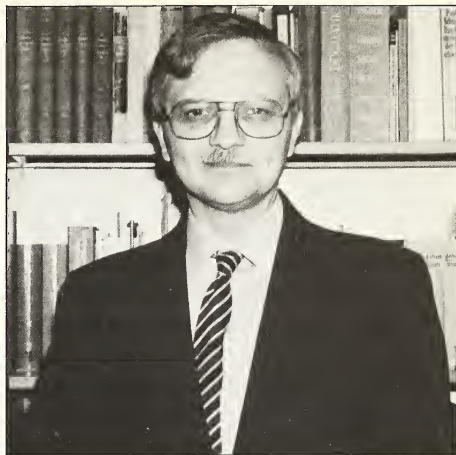
This seminar considers the pervasive influence of Plato on the history of Christian theology from the beginning to the present time by focusing on such thinkers as Pseudo-Dionysius, Origen, Augustine, Bonaventure, Calvin, Schleiermacher, the Cambridge Platonists and Barth.

Term III 1987-88 Mr. Partee

CH28-1328***Reformed Symbolics: The Creeds of Christendom***

This course will study the historical development and content of selected creeds and confessions of the Church with especial attention to the themes of Reformed consensus.

Term II 1988-89 Mr. Partee



John Wilson

CH29-1329***Puritanism***

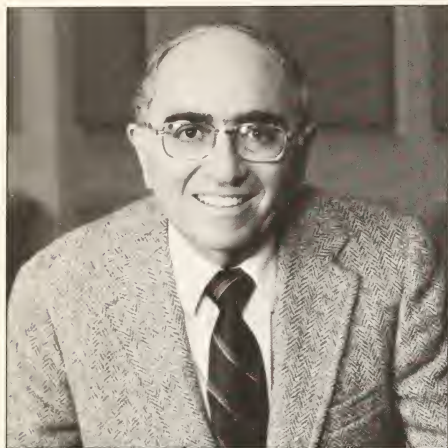
The Puritan Church and Puritan thought in England and especially in New England, together with general consideration of the history and theology of the period of Church history known as "Protestant Orthodoxy" (seventeenth century).

Mr. Wilson

CH30-1330***Enlightenment and Awakening***

Religious and cultural life in Europe and especially in North America in the eighteenth century. Concentration on the contradictory and, to some extent, complementary relationship between the Enlightenment and the Great Awakenings—the beginning of the "divided mind" of modern Christianity.

Term I 1988-89 Mr. Wilson



Carnegie Samuel Calian

CH34-1334

A Biographical History of the Reformation

This course approaches the thought of Reformation figures through the events of their lives. Students will be expected to become sensitive to and appreciative of the relation between theology and life by concentrating on life in the sixteenth century.

Mr. Partee

CH35-1335

Theology of Jonathan Edwards

In-depth study of Edwards' theology. Selected primary texts.

Mr. Wilson

CH36-1336

Religious Thought of the Enlightenment

Theology and philosophy from Locke to Kant. Selected primary texts.

Mr. Wilson

CH37-1337

Religious Thought of the 19th Century

Theology and philosophy from Schleiermacher to Nietzsche. Selected primary texts.

Mr. Wilson



George Tutwiler

CH40-1340

Contemporary Eastern Christianity

This course is concerned with the various ancient Churches of the East (Russian, Greek, Coptic, Armenian, etc.) and their respective involvement in theology, culture, society and political power.

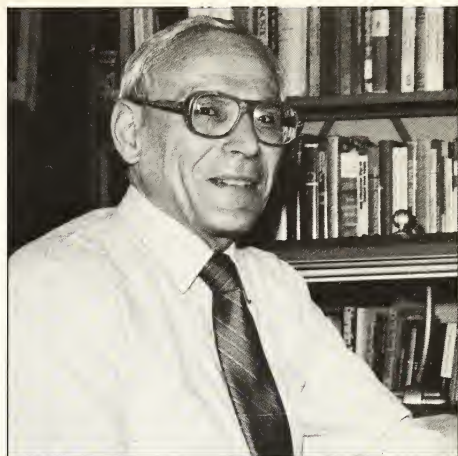
Term I 1988-89 Mr. Calian

CH42-1342

History of Methodism

This course is designed to assist United Methodist students in understanding their denominational heritage within the context of historic Christianity—the life and times of John Wesley, early English Methodism and American Methodism to the present history of Black Methodists, the Evangelical United Brethren Church and the formation of The United Methodist Church. Required of United Methodist students for ordination.

Term III 1988-89 Mr. Tutwiler



George Kehm

CH43-1343

American Church History

Survey of Church history in North America from the colonial period to the present. Focus on aspects of central importance, currently: the church-state relationship.

Term III 1987-88 Mr. Wilson

Term III 1988-89 Mr. Wilson

CH44-1344

Pietism

History and theology of Pietism in its formation and classical periods; consideration of the continuing influence of Pietism. Attention is also given to the tradition of Spiritualism in the 17th and 18th Centuries (e.g., Swedenborg).

Term III 1987-88 Mr. Wilson

CH45-1345

Revivalism and Fundamentalism

Religious and cultural history of American Evangelical Protestantism especially in the second half of the nineteenth and early twentieth centuries: Revival (D. L. Moody), Holiness, Pentecostalism, Fundamentalism. Understanding the origins of corresponding contemporary movements (and their ambivalent relationship to politics and science) is of central importance.

Term I 1987-88 Mr. Wilson

NT29-1229

Crises in the History of the Early Church

Selected texts from the New Testament and from extracanonical sources are studied in the investigation of three crises experienced by the early Church: 1) the tension between Jewish and gentile Christians and the emergence of the Ebionite movement, 2) the threat of a Gnostic takeover, 3) the assault of charismatic enthusiasm upon the traditional piety inherited from the synagogue.

Mr. Hare

TH39-1439

Presbyterian Confessions

An examination of the Book of Confessions of the Presbyterian Church and related materials, with particular attention to what it means to be an active member in the Reformed tradition in contemporary society.

Mr. Calian and

Mr. Kehm

Studies in Theology

Systematic Theology is the study of the meaning and implications of the Christian Faith as present in the doctrinal formulations of the historic and contemporary witness of the Church. Based in the normative authority of the biblical writings as they inform the Gospel of Jesus Christ, Systematic Theology attempts to explicate rationally and structure in a consistent interrelationship the thematic content of the Word of God in Scripture. The Church has always recognized this task as crucial to its ministry of proclamation and reconciliation. Systematic Theology studies those significant thinkers of the past and present whose service as theologians the Church has embraced. Yet it takes seriously the world in which we ourselves must now serve. The final aim of the study of Systematic Theology is the ability to engage in independent and responsible theological thinking within the practice of ministry. To meet this challenge, the great theologians of the past are read not only to familiarize ourselves with this rich heritage, but to learn how doctrinal formulations have resulted from the way in which particular theologians structured their systems. Pursuant to this task, Systematic Theology attends 1) to the investigation of problems of theological method and 2) to basic questions such as the foundation and source of authority, the reference and function of theological language, the interaction of freedom and determinism and 3) to thematic issues of contemporary life as these focus theological concerns particularly relevant to ministry within the American cultural milieu.

The curriculum requires three courses in Systematic Theology. These courses cover Introduction to Systematic Theology, Christology and Soteriology and the Church and the Sacraments. Electives are available in the work of individual theologians, in specific areas of doctrine, in contemporary "schools" of theo-

logical method (Process, Liberation) and in the history and development of theology in the nineteenth and twentieth centuries. Finally, an interdisciplinary colloquium in the constructive organization of theological themes in a personal statement of faith is required for all senior students (Credo).

Required Courses in Systematic Theology

TH01-1401

Introduction to Systematic Theology

Study of "theological method" (i.e., the tasks, sources and criteria of theology) and the doctrines of Scripture, revelation and God.

Term III 1987-88 Mr. Kehm

Term III 1988-89 Mr. Calian

TH02-1402

Christology

Problems posed for systematic thinking by Christian beliefs and doctrinal formulations concerning salvation and the significance of Jesus Christ.

Term II 1987-88 Ms. Dunfee

Term II 1988-89 Mr. Kehm

TH03-1403

Church and Sacraments

A study of the Doctrine of the Church and Sacraments, focusing on the relation of individual faith to communal religious experience, on the purpose of the Church in the world, on the process of religious formation and transformation (justification and sanctification) within the fellowship of the Church and the distinctive nature of the Church as new Humanity and Body of Christ. Readings in Reformation, Post-Reformation and contemporary theology; lectures on issues and Pre-Reformation theology.

Term I 1987-88 Ms. Dunfee

Term I 1988-89 Ms. Dunfee



Susan Dunfee

Elective Courses in Systematic Theology

TH12-1412

The Doctrine of God

This course takes up questions that are at the heart of contemporary debate about God. What sort of meaning does language about God have? Are there appropriate criteria for judging the meaning and validity of statements about God? How is God related to human "experience"? Does God have a "nature"? Readings will be selected representing the Thomistic, Reformed, Whiteheadian and liberationist points of view. Prerequisite: TH01 Introduction to Systematic Theology.

Mr. Kehm

TH14-1414

Process Theology

This course will investigate the theological implications of process philosophy. Particular attention will be given to the work of Charles Hartshorne, John B. Cobb, Jr., and Marjorie Suchocki.

Term III 1987-88 Ms. Dunfee

TH16-1416

Phenomenology and Theology

Introduction to phenomenological method as developed by Husserl Heidegger, Schutz and Merleau-Ponty.

Examination of attempts to apply this approach to Christian Theology in order to uncover the realities referred to by terms such as "revelation," "sin," "redemptive community," and the "presence of God."

Mr. Kehm

TH20-1420

Major Christian Theologians: Paul Tillich

A study of Tillich's approach to systematic theology with an emphasis on both his method and the content of his thought. The course will focus on the way in which Tillich presents traditional Christian doctrines.

Staff

TH28-1428

Human Evil and Redemption

A study of the genesis and forms of expression of what has been called "sin" with a corresponding analysis of how the biblical symbols of God's redemptive activity in the death and resurrection of Jesus mediate the power to transcend the dynamics that perpetuate sin.

Mr. Kehm

TH29-1429

Theology of Presence and Communion

Study of the modes of divine presence that appear in or are suggested by the biblical traditions. Special attention will be given to those connected with "atonement" or reconciliation and with the presence of the Holy Spirit in the communities of Jesus' disciples.

Mr. Kehm

TH30-1430

The Idea of Love in Christian Thought

Christians, the Gospels record, are commanded to be people who love. What is the nature of this Christian love? How is God's love the ground of Christian love? How is Christian love different from "normal" human loves? Through studying Scripture and the

work of various Christian theologians this course will seek to understand the various dimensions of the idea of love in Christian thought.

Ms. Dunfee

TH31-1431

The Identity of Christianity

Reexamination of the question of the essence of Christianity with application to the reinterpretation of the Christian message by third world theologians.

Mr. Kehm

TH32-1432

The Encounter of Christianity with World Religions

This course will focus upon the issue of religious pluralism through 1) introducing the student to major non-Christian religions and 2) studying various contemporary responses to pluralism.

Ms. Dunfee

TH35-1435

Major Christian Theologians: Kierkegaard

This course will place Kierkegaard in the context of the religious/philosophical thought of his times and, through studying a variety of Kierkegaard's works, will explore his unique perspective on what it means to be a Christian.

Term II 1988-89 Ms. Dunfee

TH36-1436

The Theology of Karl Barth

Study of Karl Barth's theological development focusing on his love-hate relationship with Schleiermacher, his revisions of the Reformed tradition, his "socialism," and influence on contemporary Protestant theologians of "liberation."

Term III 1988-89 Mr. Kehm

TH38-1438

Trajectories of Reformed Doctrine

This course will trace the shifting interpretations of a number of prominent theological themes in Reformed theology. Among the themes to be studied are: the inspiration of Scripture; election and predestination; the "sovereignty" of God; the covenant of grace; the atoning work of Christ; the Church as "the communion of saints"; and the explanations of the way sacraments work. Readings will be selected from theologians and confessions spanning the whole history of Reformed theology.

TH39-1439

Presbyterian Confessions

An examination of the Book of Confessions of the Presbyterian Church and related materials, with particular attention to what it means to be an active member in the Reformed tradition in contemporary society.

Mr. Calian and

Mr. Kehm

TH42-1442

Women's Experience and Christian Faith

This course will explore the nature of women's experience. Who is woman? How do women experience their selfhood and how does it develop? How do dependency and hiding hinder women's full development? What are the theological questions raised from the perspective of women's experience? The course will then examine the reason why several women are doing theology—expressing faith—from the context of their experience as a woman.

Term I 1988-89 Ms. Dunfee and

Ms. Robbins



Martha Robbins

TH43-1443

Women and the Bible

This course will explore both the role of women in the Bible as it is understood in the work of several feminist scholars and the methods they have used to reach their conclusions.

Term III 1988-89 Ms. Dunfee

TH44-1444

Women and Religion in the United States

A study of women and religion in the United States from colonial times to the present with an intent to identify common and/or contradictory themes between past and current movements of women's spirituality.

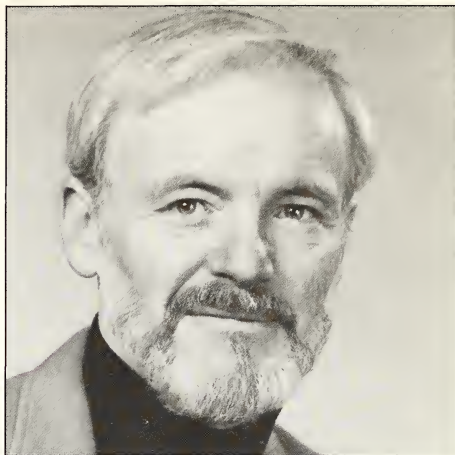
Ms. Dunfee

TH49-1449

United Methodist Doctrine

An introduction to the theology of John Wesley; a consideration of theological transitions; and an examination of contributions by important recent Methodist theologians to the major doctrines of the Christian faith. Required of United Methodist students for ordination. Prerequisite: TH01 Introduction to Systematic Theology.

Term III 1987-88 Mr. Kehm and
Mr. Tutwiler



Edward Powers

TH50-1450

God and Some Philosophers

Study of selected readings in Platonism and Aristotelianism and in modern idealism and empiricism, with attention directed to: 1) the interpretations of religion found in these philosophies, 2) some of the ways in which they have affected theological thought and 3) such inferences as may be drawn from this material concerning the whole problem of the relation of philosophy to theology.

Staff

TH45-1445

Theology of Aging

Drawing on the various theological disciplines, this course will explore the ramifications of aging for the different dimensions of ministry, asking how the aging experience can inform the way in which one approaches theology, scripture, preaching, counseling, education, comforting and preparation for ministry in general.

Term II 1987-88 Ms. Dunfee and
Mr. Powers



John Mehl

CH40-1340***Contemporary Eastern Christianity***

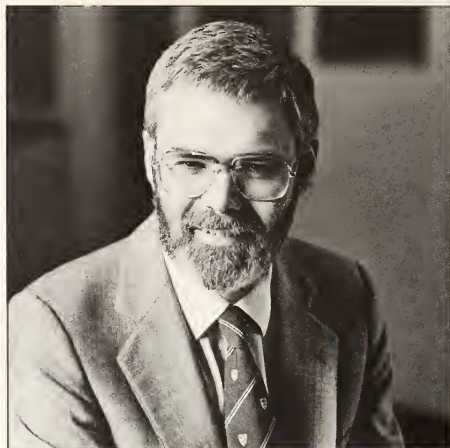
This course is concerned with the various ancient churches of the East (Russian, Greek, Coptic, Armenian, etc.) and their respective involvement in theology, culture, society and political power.

Term I 1988-89 Mr. Calian

Studies in Church and Ministry

The purpose of study in the Church and Ministry field is to bring theory to bear upon the practice of Christian faith. Ministry means service with and for others. Students and professors in this area inquire into how Christian theory and practice can be united in ministry to the Church and through the Church to the world. Consequently, the Church and Ministry field is engaged in the critical study of the professional ministry, the institutional Church and contemporary society so that students may be adequately prepared for future ministry.

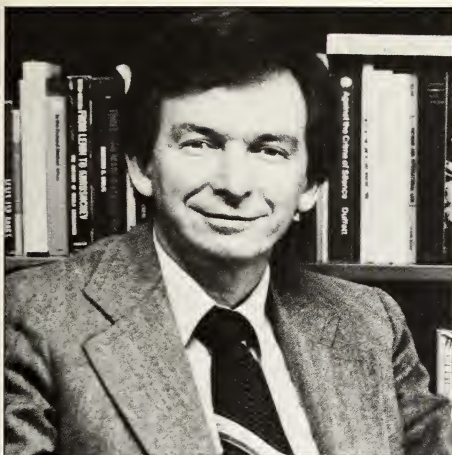
Ministry by both professional and lay persons in the Church requires knowledge and skills pertinent to social strategies, life styles, language patterns, counseling techniques, educational models and administrative systems ap-



Andrew Purves

propriate to the Gospel in today's world. To this end a wide variety of courses is offered in ministry, Church and society, ethics, sociology of religion, education, pastoral care, homiletics, worship and Church music, evangelism and missions and administration.

In other areas of study as well there will be an emphasis on the social context of ministry. For example, professors of systematic theology give attention to the social dimensions of Christian faith as examined by liberation theology. There are biblical courses which stress the social milieu of ancient Israel and the application of biblical ethics to modern society. Courses dealing with moral education and women in society are offered regularly. Special interest in business values undergirds the Seminary's commitment to providing leadership in this area for the business community of Pittsburgh, the third largest corporate headquarters community in the United States. The Seminary's urban setting provides an outstanding locus for the study of Church, society and ethical concerns.



Ronald Stone

Required Courses in Church and Ministry

MS01-1501

Introduction to Ministry

This team-taught course will introduce students to the concept of ministry, its biblical and theological basis, the problems faced by ministers in role definition vis-a-vis the varying expectations of Church members, the function of the various theological disciplines in preparation for effective ministry and the place of the student's faith formation in integrating the education experiences at the Seminary.

Term I 1987-88 Mr. Mehl

Term I 1988-89 Staff

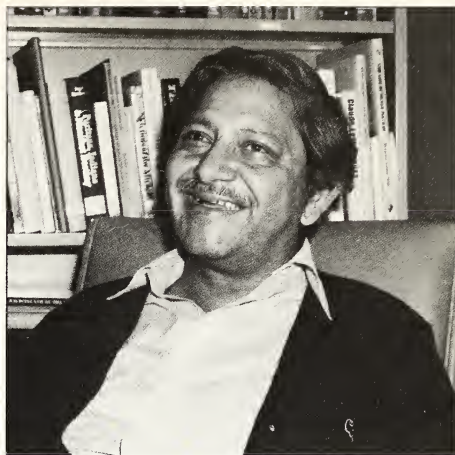
PD01-1601

Credo

The purpose of this colloquium is to assist students to work through the main questions in the traditional loci of Christian doctrine, drawing upon their accumulated knowledge of Scripture, historical and systematic theology and their own tradition, in order to enable them to formulate their own theological position in a comprehensive, well-grounded way.

Term II 1987-88 Mr. Calian

Term II 1988-89 Mr. Kehm



Gonzalo Castillo-Cardenas

PD02-1602

Spiritual Formation

Taken at the end of the final year, this course in spiritual formation complements work done in theological and professional formation. Through lectures, seminars, assigned readings, retreat and the keeping of a daily discipline and journal, students will be assisted in the practice of prayer as a part of the foundation of Christian life and ministry. Students will be introduced to different spiritual traditions. Of special significance will be the work of the sections in which students will be encouraged to share together their anticipations and fears of ministry, their continuing exploration of call and spiritual gifts and their experiences with daily disciplines.

Term III 1987-88 Mr. Purves

Term III 1988-89 Ms. Robbins

CS01-1701

Church and Society: Local

In the first term emphasis is given to the contribution sociological methods can make to understanding religious life in its varied forms. Particular attention is given to the urban situation in which most Americans live, using Pittsburgh as a model for studying the dynamics of urban life. Specific attention is given to the historic roles of



Byron Jackson

Church, ethnic and theological traditions in contributing to the unique character of this urban community. Such study provides a pattern by which any community may be studied to discern the relation of religious to general social dynamics.

Term I 1987-88 Mr. Stone

Term I 1988-89 Mr. Stone

CS03-1703

Church and Society: Global

The global context of the church is examined through a study of political and international dimensions of church life. The interrelatedness of national and international factors—population, food, militarism, energy, economics, repression, social justice—demonstrates the larger context within which Christian ministry is carried on, whether in the affluent or Third World countries.

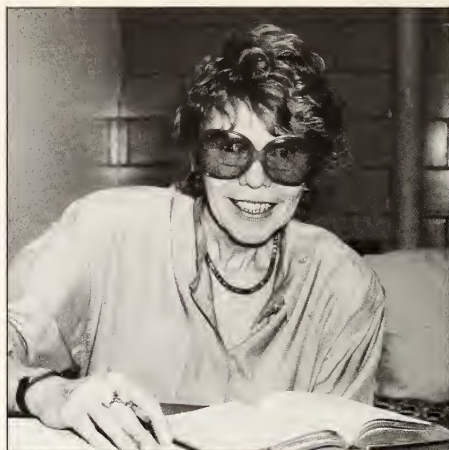
Term I 1987-88 Mr. Castillo

Term I 1988-89 Mr. Castillo

ET01-1801

Introduction to Ethics

An introduction to the theological and philosophical issues in contemporary Christian social thought. Focus on the ethics of the Church as a social institution and Christian political theology.



Harjie Likins

Term III 1987-88 Mr. Stone

Term III 1988-89 Mr. Stone

PS01-2801

Pastoral Studies: Education

In this segment of the Pastoral Studies sequence students are engaged in studying the many aspects and possibilities of education programming in churches. A general view of educational philosophy and methodology and their relation to theological, biblical, and historical studies, provides a basis for evaluating major denominational patterns and curricular materials. Correlation with educational responsibilities in field work, particularly relative to youth ministries, adds focus to each student's development of his or her own philosophy of education and requisite skills.

Term I 1987-88 Mr. B. Jackson and Ms. Likins

Term I 1988-89 Mr. B. Jackson and Ms. Likins

PS02-2802

Pastoral Studies: Pastoral Care

Concurrent field experience provides a basis for study of pastoral care. Students are helped to understand the ministry



Robert Ezzell

of pastoral care in the history and theology of the Church. Attention is given to the practice of pastoral care in different settings and situations. Each student will prepare and present a case study for group discussion.

Term II 1987-88 Ms. Robbins

Term II 1988-89 Mr. Purves

PS03-2803

Pastoral Studies: Homiletics

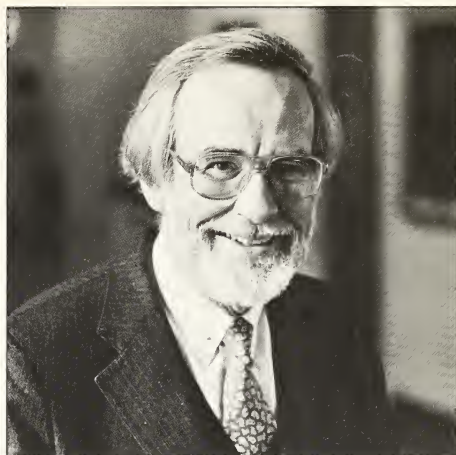
The third-term seminar groups in the Pastoral Studies course provide an introduction to homiletics as a responsibility of ministers. Attention is given to the exegetical bases of preaching, to problems of hermeneutics and authority and to such rhetorical considerations as sermon construction, style and audience. Each student prepares and presents sermons and the seminar groups engage in the critique of these sermons.

Term III 1987-88 Mr. Ezzell and
Mr. Oman

Term III 1988-89 Mr. Ezzell and
Mr. Oman

Elective Courses in Church and Ministry

Church and Society



Richard Oman

Church and Society

Required Courses in Church and Society

CS01-1701 Church and Society: Local

***CS03-1703 Church and Society:
Global***

Elective Courses in Church and Society

ICS01-2701

Christianity in a World Context

The course seeks to provide information and develop awareness of the ambiguous process through which Christianity has reached ecumenical reality by being linked to the process of Western socio-economic expansion and missionary enterprise "to the ends of the earth." In this context contemporary developments in the ecumenical movement as well as the Third World are taken into account, with particular attention given to the signs of vitality and creativity within Third World Christianity.

Term I 1988-89 Mr. Castillo-Cardenas

ICS02-2702***Theological Research in International Perspective***

An examination of the issues and assumptions in the theological disciplines as defined within several different cultural perspectives and as they relate to the ways in which Christians perceive their international obligations.

Term II 1988-89 Mr. Castillo-Cardenas

SR10-1910***Introduction to the Sociology of Religion***

An inquiry into the nature, content and extension of the sociology of religion as a field of study within the social sciences. The student is made acquainted with the main theories on the role of religion in culture, personality and social structure, with reference to such authors as Durkheim, Weber, Malinowski, Freud and Marx.

Term III 1987-88 Mr. Castillo-Cardenas

SR13-1913***The Latin American Context of Liberation Theology***

The political, social and religious context of "liberation theology" in Latin America, with particular reference to historical roots and to the various development models, forms of popular religiosity and liberation movements, and their impact on theological activity in that part of the continent.

Term III 1988-89 Mr. Castillo-Cardenas

SR16-1916***Critical Issues in the Sociology of Religion***

A panoramic survey of the major developments in the field since the time of the "classics." The emphasis is on the *present status* of the theses originally presented by Marx, Weber, Durkheim and Malinowski, about the nature and function of religion.

Mr. Castillo-Cardenas

SR18-1918***Christianity and Cultures: Selected Readings From the Third World***

Discussion of selected texts from Las Casas, P. Freire, M. M. Thomas, J. S. Mbiti and E. Dussel, on such subjects as Western and non-Western world views, Christianity and colonialism, cultural disintegration and cultural reconstruction, Christianity and building of nation, salvation and humanization and "the church of the poor."

Mr. Castillo-Cardenas

CS04-1704***Issues in Cross-Cultural Ministry***

The course will explore and define the ethical issues and the possibilities for Christian ministry arising in cross-cultural situations, using as an example the critical border zone (*Zona Fronteriza*) of the Juarez-El Paso area on the United States-Mexican border. Issues related to human and civil rights of various groups such as migrant workers, exiled persons, refugees, and "illegal" aliens commuting back and forth across the border line will be considered, as well as the resources, both theological and pastoral, to deal with such issues. The course will involve a "field study visit" of two weeks duration hosted by the Project Program Verdad, of the Presbyterian Church, United States of America, located in Juarez. The visit will include: orientation tours in both Juarez and El Paso (three days); identification and acquaintance with relevant agencies and organizations of the poor, churches and service projects (three days); direct involvement in a service project (three days); and a reflection seminar involving analysis and identification of issues (two days). Back at campus the students will meet in three-hour sessions once a week, for five weeks, for analysis and interpretation of the issues and possibilities for ministry.

Term I 1987-88 Mr. Castillo-Cardenas

CS10-1710***Women in Church and Society***

The scope of the course includes various feminist positions; the conditions extant within society which brought about the contemporary liberation movement and the extent to which it influences Church women. The exploration of biblical and theological themes as reflected in the writings of Ruether, Fiorenza and Tribble are emphasized. Special attention is given to the needs of women in ministry.

Term II 1987-88 Ms. Likins

CS12-1712***Feminism and Small Group Process***

The course assumes that the professional minister will engage in extensive work with both traditional and feminist women's groups. The existence and influence of such groups within the contemporary Church will be a focus of research. There will be an emphasis upon skills in small group leadership and the planning of effective educational programs.

Term III 1987-88 Ms. Likins

Ethics***Required Course in Ethics******ET01-1801 Introduction to Ethics******Elective Courses in Ethics*****ET13-1813*****Human Sexuality***

An inquiry into ethical questions raised by the current revolution in sexual attitudes and behavior. Consideration of such issues as pre-marital and extra-marital relations, marriage and divorce, alternative marriage patterns, understandings of male and female sexuality, treatments of sex in literature and public media.

Term II 1988-89 Staff

**ET15-1815*****Readings in Contemporary Theological Ethics***

Discussion of selected readings from contemporary Protestant and Roman Catholic ethicists, such as R. Niebuhr, K. Barth, E. Brunner, H. R. Niebuhr, P. Ramsey, P. Lehmann, D. Bonhoeffer, G. Winter, J. Gustafson, K. Rahner, B. Haering, J. Maritain, J. C. Murray.

Term III 1988-89 Staff

ET17-1817***Law, Theology and Ethics***

Reading and discussion of selected topics within the following areas: 1) comparisons and contrasts between jurisprudential and theological concepts and ways of thinking; relations between law, morality and religion; 2) ethical issues such as civil disobedience, punishment, laws regarding sexual behavior, censorship, problems in Church-state relations, professional ethics. (Obtainable as Ph.D. course.)

Term I 1987-88 Mr. Wiest

ET18-1818***The Ethics and Theology of H. Richard Niebuhr***

A consideration of the formative influences on the thought of H. R. Niebuhr and an analysis of his major writings in ethics and theology.

Mr. Stone

ET20-1820***The Thought of Reinhold Niebuhr***

A detailed examination of *The Nature and Destiny of Man* and the study of Reinhold Niebuhr's political and social writings.

Term III 1988-89 Mr. Stone

ET21-1821***Christian Ethics in a Business Ethos***

The study of Christian ethics as it relates to the business ethos of Pittsburgh and through Pittsburgh to the nation and the world.

Mr. Calian and
Mr. Stone

ET23-1823***Social Teachings of the Christian Churches***

Study of selected positions in the history of the Churches' social teaching from the New Testament to the end of the nineteenth century. Focus on the issues of Christ and culture, Church and state, the treatment of women, the Christian and war.

Mr. Stone

ET25-1825***Moral Issues in International Politics***

The perennial problems of Christian ethics and international politics; the theory of international politics; the moral issues raised by hunger and nuclear armaments, particular case studies in United States foreign policy.

Mr. Stone

ET26-1826***Business Practices and Religious Roots***

The interplay of business and religion has a long heritage in American history. This course seeks to understand through case studies and readings the tensions and trade-offs found in the realities of the marketplace. The course seeks to build a model of viable Christian discipleship in a business oriented world.

Mr. Calian and
Staff

ET30-1830***Christianity in the Latin American Context: Ethical Issues***

A critical analysis of the relations between Church and society in Latin America, with particular emphasis on the critical issues of socio-political ethics: the nature of "development," "revolution," and "liberation"; the relation between Christians and Marxists; the ethical issues involved in illegal and violent revolution; and the relation between the Kingdom of God and particular "historical projects."

Term II 1987-88 Mr. Castillo-Cardenas

ET32-1832***Love and Justice***

A seminar inquiry into the concepts and practice of the virtues of love and justice. Classical and contemporary sources will be examined with the social ethics of Paul Tillich, Reinhold Niebuhr and Martin Luther King, Jr., receiving special attention.

Term I 1987-88 Mr. Stone

ET33-1833***Christian Ethics and Technology***

The pace of technological change re-makes society and produces new ethical issues. This course will consider the impact of technology in ethical issues and the role of Christian ethics in the debates over technological change with particular reference to issues raised by

computers, space technology, weapons development, energy technologies and the limits to growth debate.

Mr. Stone

ET34-1834

The Social Ethics of Paul Tillich

A consideration of Paul Tillich as a social philosopher and activist. Study of his writing on culture, politics, ethics, religious socialism, *The Religious Situation*, *The Socialist Decision*, *Love, Power and Justice*, and *Political Expectations*. His Christian ethical thought will be analyzed in relationship to his biography, historical setting and its contemporary and future relevance.

Mr. Stone

ET35-1835

Seminar on Medical Ethics

This course will be taught with the help of a member or members of the medical profession. The class will consider, in ethical perspective, such issues as the social responsibilities of the medical profession; health care delivery and costs; patients' rights; abortion and sterilization; death and dying; transplantation and the use of scarce resources; genetics and genetic engineering; professional ethical codes; the relationship of ministers to medical professionals and of ministry to medical care.

Term I 1988-89 Staff

ET36-1836

Christianity and Economic Systems

Seminar participants will examine the underlying assumptions found in capitalism, socialism and mixed economies involving these two systems. Basic questions of the course: What impact do economic systems have upon our understanding of the Christian message? What does the Gospel have to say to these economic systems? This course will be taught in cooperation with

Professor Beeson, Administrator of the School of Business and Administration at Duquesne University.

Mr. Calian

ET37-1837

The Ethics of Peacemaking

A seminar consideration of the religious quest for peace with emphases on world religions and peace, the Christian theology of peace, militarism, the nuclear weapons debate, social justice and the current emphasis of the Churches on peacemaking ministry.

Term II 1987-88 Mr. Stone

ET38-1838

Ministerial Ethics

A study of ethical problems arising in the practice of ministry, considered from the perspectives of the doctrine of ministry and of ministry as a profession. Consideration of such problems as: truth-telling; confidentiality; the minister as cleric and as a human being; ministers and money; allotments of time; the ministry and social issues; dealing with other ministers; standards of "success" in ministry; relationships with other professionals; and the role of clergy in society.

Term III 1987-88 Mr. Wiest

ET39-1839

Christian Ethics and Contemporary Political Philosophy

A seminar which analyzes issues in contemporary political philosophy and their implications for Christian ethics. Particular reference is made to British political philosophy and the American realist school.

Term I 1988-89 Mr. Stone



Ronald Peters

ET40-1840

Comparative Ethics, Gandhi and King

The course will examine the influence of Christian and Western thought upon Gandhi's social ethic and the influence of Gandhi's thought upon the social ethic of Martin Luther King, Jr. The contexts of India, South Africa, and the Black Church in America will be considered as sources of these social-transforming religious ethics.

Mr. Stone

Education

Required Course in Education

PS01-2801 Pastoral Studies: Education

Elective Courses in Education

ED11-2011

Moral Education in the Church

The course explores recent research concerning the development of values in young persons and adults. Most particularly it deals with the work of Kohlberg and Simon as it relates to planned educational experience for children, youth and adults. It also deals with the ways in which justice is perceived and the level of value perception raised.

Term I 1987-88 Ms. Likins

ED16-2016

The Black Church and Urban Education

This course will review the involvement and contributions of Black congregations to the education of Blacks in America since 1850. The student will be encouraged to explore the role of the Black Church in addressing public issues using education as a starting point.

Term I 1987-88 Mr. Peters

ED17-2017

Historical Shaping of Church Education

An exploration into the tenacity with which educational patterns introduced at various periods in Church history have survived to shape current Church education.

Term III 1988-89 Mr. B. Jackson

ED19-2019

Group Process

The course deals with the theory and practice of small group leadership and participation with a special concern for the types of such groups currently found in Churches.

Term II 1987-88 Ms. Likins

Term III 1988-89 Ms. Likins



Nancy Foltz

ED20-2020

Youth Ministry

A study of existing models, old and new, that have been or are being used in the Church with particular emphasis upon analysis in regard to the needs of youth. Skills in communication with youth are emphasized. Survey of possibilities in terms of drama, film, etc. Emphasis upon program design. Distinction between junior and senior high school youth groups is emphasized.

Term III 1988-89 Ms. Likins

ED21-2021

The Development of Faith in Christian Education

The Christian faith in relation to the personal and social developmental tasks of specific age levels; the resources of the church directed towards the religious needs of persons. Three areas will be stressed: children, youth and middle-aged adults. The course will integrate the theories of Jung, Kohlberg and Fowler with the potential development of faith experience.

Term III 1987-88 Ms. Likins

ED22-2022

Church Educational Development and Administration

The primary focus of the course is upon the administration and organization of educational systems in both large and small Churches. It includes a methodology for studying and making choices of curriculum. Organization of the Church school, recruitment and training of volunteers and similar practical matters will be considered. The course is designed to prepare those who intend to serve the Church as educators.

Term III 1988-89 Ms. Likins

ED23-2023

Educational Ministries with Adults

The course will combine an investigation of prevalent theories, strategies and structures for adult education in local congregations with the opportunity to design specific programs of adult education related to students' interest.

Ms. Foltz



Von Ewing Keairns

ED24-2024

Theory and Design of Christian Education Curriculum in the Local Church

Curriculum may be considered as a systematic plan for the teaching ministry of the congregation. Attention will center on principles for the design, analysis and evaluation of curriculum.

Term II 1987-88 Mr. B. Jackson

ED25-2025

Education, Spirituality and Pilgrimage

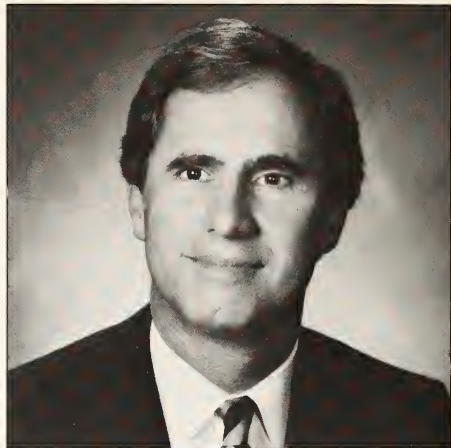
The focus will be upon the integration of teaching and planning skills with theories of faith development and contemporary life visions. The emphasis will be upon the concepts of pilgrimage and sacrifice as they have been and are utilized within Christianity.

Term II 1988-89 Ms. Likins

ED26-2026

Crisis Intervention for Young Children

The course is conducted at the Arsenal Family and Children's Center. Work in groups provides experience for the prevention or arrest of problems in the development of a child. Methods are



Laird Stuart

learned for the disciplined observation of children and families. Enrollment limited to 12-15 students.

Term III 1987-88 Ms. Keairns

Term III 1988-89 Ms. Keairns

ED27-2027

The Bible in Christian Education

Analysis of the teaching-learning process as related to the teaching of the Bible in Christian education. Theological and educational assumptions will be critically analyzed as they exist in contemporary Christian education literature. Special attention will be given to extant curriculum materials in Christian education.

Term III 1987-88 Mr. B. Jackson

ED29-2029

Educational Ministries with Smaller Congregations

This course is an exploration of educational ministry with small membership congregations. Particular attention is given to structure and organization, lay leadership, and pastoral leadership. Students will gain skills in accessing the needs of small membership churches and acquire competence in the praxis of religious education.

Term III 1987-88 Ms. Foltz

Term III 1988-89 Ms. Foltz

Pastoral Care

Required Course in Pastoral Care

PS02-2802 Pastoral Studies: Pastoral Care

Elective Courses in Pastoral Care

PD03-1603

Professional and Ministerial Leadership

This colloquium focuses attention upon professional aspects of ministerial responsibilities. The work of the term assumes a holistic perspective by giving an opportunity for reflection on the resources each student now brings to the interrelation of the various ministerial functions. Because ministry is always in a particular setting and in terms of one's appraisal of that situation, responsible decisions require self-consciousness in diagnosis and evaluation of various situations.

Term III 1988-89 Mr. Oman

PC10-2110

Psychological Foundations of Ministry

This course traces human development along lines set forth by Freud and radically expanded by Erikson. With Erikson as the transitional figure, the course stresses developments in ego psychology as especially helpful to the practice of ministry. The third section of the course analyzes communal components, deals with group theory and explores implications for ministry. Theological material is part of the data of the course, especially process theology. Permission of instructor required.

Term I 1987-88 Ms. Robbins

PC12-2112

Compassion in Pastoral Care

This course examines compassion as an organizing theological focus for pastoral care. Beginning with a thorough study of the compassion of Jesus, the course will go on to review representative

theologians who have highlighted the "suffering with" of God. The practice of compassion will be developed, firstly, by way of a spirituality of suffering and secondly, by examining the relationship between compassion and our own woundedness and vulnerability. The course will end with a study of compassion in recent pastoral care literature.

Term III 1988-89 Mr. Purves

PC13-2113

Theology and Pastoral Care

This course will examine three significant attempts to think theologically about pastoral ministry in the context of the history of pastoral care. The goal is to help the student to think theologically about the work of pastoral care. For this reason, the course will be conducted on a lecture and seminar basis, with most of class time being taken up in seminar work. Each student will take responsibility for preparing and leading a seminar on a portion of one of the primary texts.

Mr. Purves

PC14-2114

Psychology of Religion

This course is designed to study religious experience. Religious experience is looked at from four perspectives: historical, beginning with Johnathan Edwards and eighteenth-century Revivalism; psychological, including Freud, Jung and Allport; cross-cultural, singling out Otto and Eliade; and topical, identifying specific areas such as community, faith, conversion, worship, prayer, mysticism and vocation to which twentieth-century psychologies of religion and contemporary religious experience provide data. Insofar as possible the course is inductive and is limited to seminar size.

Staff

PC18-2118***Crisis of Aging and the Church***

An introduction to the aging process and the demographic shift in both society and the Church. The pastoral and institutional response to this challenge will be explored.

Mr. Powers

PC19-2119***Training the Pastor as Spiritual Director***

Borrowing from the long tradition of spiritual direction in the Roman Catholic Church, this course will explore how that tradition can be adapted for the use by Protestant pastors. The history, theology and practice of spiritual direction will be examined and discussed. A novel feature of the course will be each student's exposure both to giving direction and being directed.

Term I 1988-89 Mr. Purves

PC23-2123***The Spirituality of Thomas Merton***

This course is designed to be a thorough examination of the theology, practice and influence of this very significant twentieth-century spiritual teacher. Merton's work will be considered in an ongoing dialogue with Protestant perspectives on the theology and practice of prayer. The goal of the course is to introduce students to Merton's work and to his place in contemporary American Spirituality. Merton will be used to allow issues in the theology and practice of prayer to emerge for discussion.

Mr. Purves

PC50-2150***Pastoral Counseling Seminar***

This course is an advanced case seminar for persons who are currently working in situations of ministry. The aim of the seminar is to enable the students to think more clearly about the needs of people in those situations and whether those needs warrant pastoral counseling or other types of pastoral intervention.

When pastoral counseling is chosen as a means of help, the student will be given supervision in its use. Prerequisite: PC10 Psychological Foundations of Ministry **or** PS02 Pastoral Studies: Pastoral Care.

Term III 1987-88 Ms. Robbins

Term II 1988-89 Ms. Robbins

PC62-2162***The Congregation as a Caring Community***

This course assumes that the professional minister is not the only minister to people in need, yet the congregation is not prepared to minister. So this course develops a design to equip a Remnant in the congregation to become a ministering people. A theology of care is scrutinized; a two-year program schematized, using both theological and psychological materials; an on-the-job training component for laity detailed; and the pastor's role in the total program pinpointed. Besides theological and psychological readings, sources include D.Min. research projects dealing with the congregation as a caring community.

Staff

ED26-2026***Crisis Intervention for Young Children***

The course is conducted at the Arsenal Family and Children's Center. Work in groups provides experience for the prevention or arrest of problems in the development of a child. Methods are learned for the disciplined observation of children and families. Enrollment limited to 12-15 students.

Term III 1987-88 Ms. Keairns

Term III 1988-89 Ms. Keairns

Homiletics

Required Course in Homiletics

PS03-2803 Pastoral Studies: Homiletics

Elective Courses in Homiletics

HM10-2210

Homiletics Practicum

The course combines seminar discussion with the preparation and delivery of sermons and is designed to lead students beyond introductory homiletics to a more sophisticated understanding of the preacher's task. In small sections students preach twice during the term, as well as participate in detailed homiletical analysis.

Term I 1987-88 Mr. Ezzell

Term I 1988-89 Mr. Ezzell

HM11-2211

Voice and Speech Practicum

This is a ten-week session in fundamentals of voice and speech to maximize communicative effectiveness. One credit.

Offered each term 1987-88 Ms. Kania

Offered each term 1988-89 Ms. Kania

HM20-2220

Parish Preaching

Planning a year's pulpit work. An analysis of the seasons and festivals of the Christian Year. Selecting resources for occasional sermons.

Term I 1987-88 Mr. Oman

HM22-2222

Preaching from the Gospel of Luke

This course will study some of the great preaching themes found in St. Luke's Gospel. Particular attention will be given to the four "Great Songs of the Advent Season," as well as to selected portions of the Passion narrative.

Term I 1988-89 Mr. Oman



Deborah Kania

HM23-2223

Twentieth Century Preaching

An examination of methodological and theological developments in Christian preaching in the twentieth century. A study of contemporary preaching based on printed, recorded, audio and video-taped sermons of leading homiletics of our age.

Term I 1988-89 Mr. Oman

HM24-2224

Preaching from the Old Testament

The course will provide an introduction to the special problems and possibilities offered by Old Testament preaching, including the discussion of how to use the principles of Old Testament interpretation for homiletical purposes and experience in the preparation of sermons on different types of passages.

Term I 1988-89 Mr. Ezzell and
Mr. Gowan

HM25-2225***Theology and Film***

This course will introduce the student to the use of popular films as a resource for theological reflection in the church. Representative films that reflect a variety of classical theological themes will be viewed and analyzed.

Term I 1987-88 Mr. Ezzell

HM26-2226***Doctrinal Preaching***

The communication of doctrine through preaching. A study of the necessity, opportunities and problems of this type of communication. Emphasis will focus on the act of interpretation, the use of basic exegesis and the proficient handling of biblical materials.

Term II 1987-88 Mr. Oman

HM27-2227***Preaching from Romans***

An exegetical analysis of Paul's most influential epistle. The course will attempt to provide the student with comprehensive understanding of the style and structure of Paul's argument and the homiletical possibilities it presents. Special attention will be given to hermeneutical problems attendant to such prominent Pauline concepts as faith, grace and law, as well as to the formidable forensic character of his language and thought.

Term II 1987-88 Mr. Ezzell

HM29-2229***Storytelling***

This course is twofold in purpose and design. First, to examine in detail the nature of the story form of discourse and to attempt to establish its theological and persuasive primacy among the competing categories of discourse. Second and foremost, the course aims to develop in the student the ability to construct and narrate stories, i.e., to become adroit in the art of storytelling.

Term II 1988-89 Mr. Ezzell

HM30-2230***Contemporary Literary Sources of Preaching***

An analysis of selected contemporary literary works considered important as homiletical resources. The course will seek to assist the student to view such material in relation to his/her biblical and theological studies and to employ what is learned in homiletical craftsmanship.

Term III 1987-88 Mr. Oman

HM36-2236***The Role of the Church in Radio and Television***

The purpose of this course is to provide the student with a general knowledge of communications technologies, i.e., broadcast radio and television, cable television, satellite communications and how these technologies relate to the Church and its mission to spread the good news of Jesus Christ.

Staff

HM40-2240***Pre-Homiletics Practicum***

This practicum is designed to offer students the opportunity to practice their oral presentation skills prior to entering the homiletics course. The focus will be on the techniques of oral interpretation and public address. It also enables the student to learn theoretical constructs involved in the preparation of an oral presentation. Students will be expected to make several presentations and develop self-critical skills.

Staff

HM41-2241***Rhetoric for the Church***

This course has three distinct focuses:

- 1) to improve the student's general ability in oral expression;
- 2) to help the student cultivate skills and strategies for the specific rhetorical, i.e., persuasive, transactions in which clergy are characteristically engaged (e.g.,



moderating session, leading discussions, counseling, presenting resolutions to judicatories); 3) to analyze the nature and quality of the Church's rhetoric, both that which is directed to itself as audience and that which is directed toward the outside.

Term II 1987-88 Mr. Ezzell

Worship and Church Music

Elective Courses in Worship and Church Music

WS11-2311

Hymnology

A survey of the Church's heritage of song: the Bible, Byzantine and Latin hymnody, the Lutheran chorale, Calvin and Psalmody, English hymnody of Watts and Wesley and their adherents, and American hymnody from Colonial times through the twentieth century. This comprehensive approach to the study of hymns deals with the hymn in perspective, in history and culture and in practice.

Term II 1988-89 Mr. Tutwiler

WS12-2312

Liturgy and Music

Class members will read literature regarding the development of liturgy in the various denominations of the Eastern and Western Christian Church. Through lectures and practica, students will be encouraged to perform examples of such music and liturgy in class, and learn to develop a well-constructed form of worship for use within their own denomination, drawing on resources available in area libraries and church archives. Emphasis will be made on the role of hymnody and psalmody in the context of Christian worship. Staff relationships within the practice of ministry will be studied and evaluated.

Term II 1987-88 Mr. Oman and
Mr. Tutwiler

**WS14-2314*****The Theology and Practice of Christian Worship***

An introductory course on Christian worship, concentrating on basic theological principles, origins and development, orders of worship, lessons and sermon, public prayer and the sacraments.

Term II 1988-89 Mr. Oman

WS17-2317***History of Church Music***

A study of choral and instrumental literature of the Christian Church from the seventeenth through the twentieth centuries with emphasis on the development of Protestant Church music in America.

Term I 1987-88 Mr. Tutwiler

WS18-2318***Music for the Church Year***

This course will provide a study of music appropriate for the seasons of the Church year. Attention will be given to the music of J. S. Bach with special consideration being given to Bach as exegete.

Mr. Tutwiler

WS19-2319***Prayer and the Christian Life***

This course will study the biblical antecedents for prayer, and the reformed doctrine of prayer. A survey-history of significant prayer-figures in the life of the Church will be included. Students will examine and critique the relationships between corporate and, private prayer. An analysis of various Church prayers as to their theological and worship integrity and value will be matter of special focus.

Term II 1988-89 Mr. Oman

Evangelism and Mission***Elective Courses in Evangelism and Mission*****EV11-2411*****Evangelism***

An in-depth investigation of the Biblical, theological and psychological components of evangelism. The course will include selected readings, researching, analyzing and evaluation of a variety of evangelism programs and techniques. Emphasis will be placed upon preparing students to assist congregations in developing evangelism and outreach programs appropriate to their life styles and community settings. The course will



Marianne Wolfe

require the student to design a program of evangelism and outreach suitable for a local congregation.

Term II 1987-88 Mr. Giles

Term II 1988-89 Mr. Giles

MI10-2510

The History of Christian Missions

This course is designed to explore the historical and geographical dimensions of the attempt to be obedient to the mandate for mission.

Term II 1988-89 Mr. Partee

MI12-2512

Theology and Practice of Stewardship

Stewardship has many dimensions: biblical, theological, ethical and practical. This seminar is designed to discuss these aspects through lectures and case studies. Guest speakers will be invited for their particular contributions on the history of philanthropy and voluntarism in reference to Church organizations.

Mr. Calian



Carlton Goodwin

Administration

Elective Courses in Administration

AD10-2610

Polity and Program of the Presbyterian Church (U.S.A.)

An introduction to the polity and program of the Presbyterian Church, designed in part to help Presbyterian students to prepare for denominational examinations in that field.

Term III 1987-88 Ms. Wolfe

Term III 1988-89 Ms. Wolfe

AD20-2620

Baptist History and Polity

A survey of Baptist beginnings and history to the present. A study of the development of distinctive Baptist belief and practice. An analysis of current organization and procedures.

Term I 1987-88 Mr. Goodwin

AD29-2629

United Methodist Polity

The Constitution and structural relationships of The United Methodist Church are examined with a particular focus upon the ministry and mission of the local Church. Required of United Methodist students for ordination.

Term I 1988-89 Mr. Tutwiler



Admissions

- 88** *Master of Divinity and Master of Arts*
- 89** *Transfer Students*
- 89** *Joint Professional Degree Programs*
- 89** *Doctor of Ministry*
- 90** *Special Students*
- 90** *International Scholars*
- 90** *Academic Regulations*



Admissions

A student applying for admission to any course of study offered by Pittsburgh Theological Seminary shall provide evidence of good character and of a Bachelor's degree from a regionally accredited college or university or its academic equivalent, and normally shall be a member in full communion in some branch of the Christian Church.

Master of Divinity and Master of Arts

Applicants to the first degree programs are required to have completed the Bachelor's degree from a regionally accredited college or university at the time of enrollment. This undergraduate work should include a substantial foundation in the liberal arts. Applicants may apply any time after the junior year in college is completed. Applications for September entrance should be made prior to June 30 to insure full consideration for admission; application for entrance in the Second or Third Term should be made at least six weeks before the beginning of the Term desired. All correspondence concerning admissions to the Seminary should be addressed to the Director of Admissions.

Applications are considered by the Student Relations Committee upon submission of the following materials:

1. A formal application with the designated references.
2. An official transcript of all the applicant's college and university work, showing grades for at least three years of undergraduate work.
3. A statement (500-1000 words) describing the applicant's family, educational and religious background,

placing particular emphasis upon reasons for entering the Seminary.

4. A personal interview with the Director of Admissions or another representative of the Seminary designated by the Director of Admissions.
5. A battery of psychological and/or mental capacity tests may be required of the applicant by the Director of Admissions and Student Relations Committee. Such testing is utilized only when it is believed the results will clarify ambiguities in the student's academic record or in the applicant's emotional fitness for the ministry.
6. A letter of reference from applicant's local church.
7. An application fee of \$25.00. This fee is not refundable.
8. Applicants whose native language is not English will be required to take the Test of English as a Foreign Language (TOEFL) prior to March 30th before the application will be considered for September entrance.



After admission is granted and within thirty days of such notification, a \$50.00 fee is required to assure the applicant a place in the Term for which application was made. This fee is applied to the student's tuition and is not returnable. A certification of the student's "intention to enroll" must accompany this fee.

Transfer Students

A student transferring from another accredited seminary is required to submit, in addition to the foregoing, a complete transcript of previous seminary work and a letter of dismissal from the Dean or President of the Seminary. A transfer student must be in attendance at Pittsburgh Theological Seminary for a minimum of one full academic year in order to become a candidate for the M.Div. or the M.A. degree.

Joint Professional Degree Programs

In each of the joint degree programs the candidate must apply and be admitted to both Pittsburgh Theological Seminary and the respective university. Normally, application is made to the appropriate graduate school of the university during the First Term of the middler year of the Seminary Master of Divinity program.

Doctor of Ministry

Applications for the Doctor of Ministry degree program are submitted to the Director of the Doctor of Ministry Program.

The successful completion of the M.Div. degree or its equivalent from an accredited seminary or divinity school is required for admission to the program. Applicants are required to have completed a minimum of two years in the ordained ministry.



The Application Process

Applications to the Doctor of Ministry program must include:

1. Complete transcripts of all post-high school academic work.
2. Information regarding participation in non-degree continuing education or other post-Master of Divinity studies.
3. Assurance that the applicant will be engaged in some recognized ministerial position for the period of the program.
4. An endorsement from the applicant's Session or Church Board approving expenditure of time called for by the program.
5. A listing of applicant's ministerial experience to date.
6. A statement (500-1000 words) outlining reasons for wishing to enter the Doctor of Ministry program.
7. A five-page reflection paper on some aspect of ministry (preaching, administration, pastoral care, education) demonstrating the integration of theory and practice in the applicant's ministry.
8. Check or money order for \$25.00 (non-refundable).

Special Students

Applicants desiring to study at Pittsburgh Theological Seminary for credit on a non-degree basis, other than International students, must possess a Bachelor's degree from a regionally accredited college or university at the time of enrollment. Applicants for Special Student status follow the same procedures and submit the same materials as those applying for the Master of Divinity and Master of Arts programs.

International Scholars

All applicants for the International Scholars program at Pittsburgh Theological Seminary must secure endorsement of their study plans from either the Leadership Development Program of the National Council of the Churches of Christ, 475 Riverside Drive, New York, New York 10115 or the World Alliance of Reformed Churches, 150, Route de Ferney, 1211 Geneva 20, Switzerland. Applicants whose native language is not English will be required to take the Test of English as a Foreign Language (TOEFL) before the application will be considered. The application deadline for the International Scholars Program is January 30th for September entrance.

Academic Regulations

Grading System

Grading in the Seminary is designed to provide an evaluation of the scholastic attainment of each student and a challenge for each student to work at his/her best.

1. The meaning of the grades given shall be as follows:

- A 4.0 Exceptional attainment (90-100).
- B+ 3.0 Superior graduate-level attainment (80-89).
- B 2.0 Adequate graduate-level attainment (70-79).

- C 1.0 Below graduate-level attainment (60-69).
- F 0.0 Failure (59 and below).
- P (Pass). Adequate graduate level attainment or better.
- WEA (Withdrawal with Faculty Approval). Upon the request of the student the faculty can grant a WEA if special circumstances justify it. WEAs can be granted by the faculty only up until the due dates for grades to be delivered by the professors to the Registrar.
- I There is no category of Incomplete.

2. The Quality Point Average is determined by dividing the quality points by the number of credit hours taken (excluding credit hours for Pass grades).

3. Average for Graduation. For graduation with the M.Div. and M.A. degrees a B average (2.0) is required.

4. Dismissal. Two consecutive terms below 2.0 or three non-consecutive terms below 2.0 constitute reasons for dismissal by faculty action.

5. Attendance. Attendance at class is not mandatory except where indicated by the faculty member on the course description form.

6. Official Drop Dates. Courses may be dropped or added during the first and second weeks of each term without penalty. Courses dropped during the third week through the fifth week carry a penalty of one-half of the tuition fee. Courses dropped after the official drop date require full payment and recording of a failing grade. All dropping of courses must be done officially through the Registrar's Office.

Types of Courses

1. **Independent/Directed Study.** In addition to required and elective courses, students may do advanced work in a particular subject as *Inde-*

pendent Study or *Directed Study*. An Independent Study is negotiated by a student with a faculty member with the permission of the Dean. A Directed Study is designed in the same way as an Independent Study course, but it is distinguished by the requirement of much closer tutorial work on the part of the professor. A further distinction is that Directed Study courses may involve more than one student but no more than four students. Both of these studies will be graded Pass/Fail, with a statement from the faculty member concerning the nature of the study and an evaluation of the student's performance. Normally, students may not enroll for more than one Independent Study or Directed Study per term or six per Pittsburgh Seminary first degree program. Under-enrolled classes which become Directed Studies count in the above total.

2. Audit. Pittsburgh Theological Seminary students may attend any course with the permission of the professor. Audit requires registration and payment of \$50.00 per course through the Continuing Education Office. No record of audit is made on official transcripts but is kept in the Continuing Education files.

Nondegree students may audit Seminary courses under the Continuing Education Program.

3. Audit-Credit. Students registered in a course for audit-credit are required to participate fully in reading, discussion, seminar and position papers, etc., but are not required to write a final paper or examination. Satisfactory completion of these requirements leads to an audit-credit notation for the course on the official transcript. No grade is given for the course and no credit is given toward graduation. Audit-credit charge is one-half the regular tuition.

4. PCHE. Sixteen hours of graduate level work may be taken at PCHE member schools and may be included

in the 108 M.Div. hours. Twelve hours may be included in the 72 M.A. hours. These credits must be approved by the Dean of the Faculty. Registration and payment will be handled according to PCHE procedures for cross-registration at the graduate level. PCHE courses will be recorded with the grades given by host institution (A or B). Grades lower than B will not receive academic credit at Pittsburgh Seminary (further details regarding PCHE can be found on pages 38 and 39).

For complete information regarding student responsibilities and pertinent regulations, consult the "Academic Regulations" for Master of Divinity and Master of Arts, which can be found in the *Pittsburgh Theological Seminary Student Handbook*.

Faculty Advisory System

All incoming Master of Divinity students are assigned advisers, selected by the Dean, normally from among faculty teaching first year courses. Newly enrolling students will be encouraged to contact their advisers during the opening orientation in the fall and the advisers will be expected to make themselves available for such contacts. An adviser's signature is not required for class registration. Contact with the adviser is the student's responsibility and may be established according to the need of the student. This advisory system applies only to first year Master of Divinity students. In the assignment of advisers, the requests of students for specific professors will be given preferential consideration, but ordinarily no professor will be assigned more than six students.

The Director of the Master of Arts Studies has the responsibility for counseling all Master of Arts students in the selection of courses in order to insure a suitable variety of courses.

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Finances

- 94 *Tuition and Fees*
- 95 *Financial Aid*
- 97 *Honors Scholarship Program*
- 98 *Awards, Fellowships, Prizes and Scholarships*



Finances

The Board of Directors of Pittsburgh Theological Seminary has approved the following tuition, housing rent and fees for the 1987 – 88 academic year. Modest increases are anticipated for the following year. The Seminary reserves the right to make changes in all tuition, housing rent, fees and financial aid policies without prior notice.

Tuition

Candidates for the M.Div. and M.A. Degrees:

Annual charge for 36 term hours	\$4,125.00
Full time per credit (nine or more credits)	\$ 120.00
Part time per credit (eight or less credits)	\$ 125.00

Candidates for the D.Min. Degree:

Per credit	\$ 139.00
Annual continuation fee (after 4 years)	\$ 200.00

Special Students:

Per credit	\$ 125.00
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Candidates for the Ph.D. Degree:

Per credit hour for Pennsylvania residents – Prices established by the University of Pittsburgh. **Per credit hour for non-Pennsylvania residents** – Prices established by the University of Pittsburgh

University Courses:

Courses taken at area universities (University of Pittsburgh, Carnegie – Mellon University, Duquesne University) through the PCHE cross – registration system are charged at Pittsburgh Theological Seminary tuition rates and tuition is paid to the Seminary

<i>Audit course for enrolled students for no credit</i>	\$ 50.00
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Fees

Application Fee	\$ 25.00
Matriculation Fee*	\$ 50.00
Annual Student Association Fee (\$8.00 per term)	\$ 24.00
Transcript Fee: One copy of student's academic record will be provided without charge – additional copies	\$ 2.00

*The Matriculation Fee is applied to tuition costs

Rent

Annual charge for a Dormitory Room (\$325 per term)	\$ 975.00
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Apartment Fees (per month)

Fulton Hall: Thirty-nine apartments

Efficiency apartments	\$ 190.00
One-bedroom apartments	\$ 240.00

Highlander: Twenty-three apartments

One-bedroom apartments	\$ 260.00
Two-bedroom apartments	\$ 295.00

Anderson/McMillan Halls: Thirty-one apartments

One-bedroom apartments	\$ 280.00
Two-bedroom apartments	\$ 305.00
Three-bedroom apartments	\$ 350.00
Four-bedroom apartment	\$ 415.00

Board

Meals may be purchased in the cafeteria Monday through Friday (breakfast and lunch) throughout the academic year, excluding vacation periods. The estimated cost for board for an academic year for a single student is \$1,800.00.

Mandatory Medical and Hospitalization Insurance

The Board of Directors of the Seminary has determined that students must be adequately covered with health insurance, either by participating in a group plan offered by the Seminary, or by another plan. It is important that this cost be included in the student's estimate of expenses.

Payment of Fees

All academic fees and expenses are payable during the first two weeks of each term as specified by the Business Office. When necessary, arrangements for a payment plan to cover a term's expenses may be made at the Business Office. There is a \$5.00 late fee plus a carrying charge of 1% per month on the open account balance under any deferred payment plan.

Financial Aid

Financing Your Seminary Education

The goal of the Pittsburgh Theological Seminary Financial Aid Program is to assist each student in arranging financial support. While it remains each student's responsibility to meet the costs of his or her theological education, the Seminary desires to provide grants and work assistance to each full-time student in the Divinity and Arts programs who has need, regardless of denominational affiliation. The student's denomination and family are also expected to share in meeting the financial obligation.



1987-88 Allowed Expenses

	<i>Single Student</i>	<i>Married Student</i>	<i>Each Child</i>
Tuition	\$4,125.00	\$4,125.00	\$
Fees	24.00	24.00	
Rent	975.00	2,340.00	400.00
*Food	1,800.00	2,400.00	600.00
*Transportation	1,000.00	1,200.00	
*Health Insurance	350.00	1,500.00	
*Health Medical	250.00	500.00	300.00
*Books	600.00	600.00	
*Clothing	350.00	700.00	300.00
*Miscellaneous	501.00	811.00	250.00
*Estimated Expenses	\$9,975.00	\$14,200.00	\$1,850.00

Cost/Income

Pittsburgh Theological Seminary uses expense norms in computing a student's need. Following are the allowed expenses for the 1987-88 academic (9 month) year:

The demonstrated need will be the difference between the **allowed expenses** and the **anticipated income**. That need will be fully met with Work Assistance, Grants and Loans.

From these norms is subtracted all anticipated income for the year. Net summer earnings; earnings during the year, for the student and spouse; denominational grants and your congregational aid; savings and other resources are considered income. Honors scholarships and prizes awarded by Pittsburgh Theological Seminary are not considered income. Single students will need to bring a minimum of \$2,000.00 of income and if you are married you will need to bring a minimum of \$4,000.00.

Work Assistance

The first part of aid, up to \$1,110.00, will be the awarding of a Work Assistance job. Campus jobs exist in all aspects of Seminary life, including the Playroom, Cafeteria, Library and Administrative offices.

Grants

Grant Assistance is provided by our restricted endowment funds and annual gifts to the Student Aid Scholarship Fund. In 1986-87 over half of our students received Seminary Aid.

Our grant award is given to students regardless of denominational affiliation. However, an additional percentage will be given to members of the Presbyterian Church (U.S.A.). The maximum grant for all students will be the cost of tuition in effect each year. One third of the grant is made available each term. In special circumstances a student may be awarded an additional 10% of the grant.

Loans

Many students will enter with large educational loans so every effort is made to keep this aid component to a minimum.

Presbyterian students who are registered with or under the care of a Presbytery may apply for loan assistance from The Vocation Agency of the Presbyterian Church (U.S.A.) through the financial aid officer.

Pittsburgh Theological Seminary participates in the Guaranteed Student Loan (GSL) Program.

Additional Information

The Seminary's Financial Aid Program is based on a nine-month academic year. Each year, if aid is required, a new application must be filed by May 1. Applications are reviewed in the order in which they are received.

These policies are subject to change. They are operative for the current

academic year (1987-88) and represent no commitment beyond the current year. The Financial Aid Policy Committee (including three students) conducts an annual review.

Specific questions and requests for detailed information regarding financial aid should be addressed to the Seminary's Financial Aid Office.

Honors Scholarship Program

The Honors Scholarship program is one way Pittsburgh Theological Seminary seeks to encourage the enrollment of young men and women of the highest academic ability in the Master of Divinity and Master of Arts programs. Those considered for an Honors Scholarship shall be from among those applicants who have graduated from a regionally accredited or internationally recognized college or university, normally in the top five percent of their class (with at least a 3.5 cumulative average). They shall be students of demonstrated potential for outstanding Christian service.





Honors Scholarships shall be granted only to students enrolled for twelve (12) or more credits per term who make application to the Seminary for the Fall Term on or before April 15 of any year. Honors Scholarships are awarded for a maximum of three (3) years. They can be renewed only if the recipient maintains a 3.0 cumulative grade average.

The David E. Molyneaux Honors Scholarship was established by the First Presbyterian Church of Flint, Michigan, in affection for their pastor, David E. Molyneaux, an alumnus and former Board member of the Seminary.

The First Presbyterian Church of Neenah Honors Scholarship was established by the First Presbyterian Church of Neenah, Wisconsin, from the Bergstrom Fund, of which it is the trustee.

The Carl A. Hiaasen Honors Scholarship Fund was established by the bequest of Abraham L. Mailman in honor of Mr. Carl A. Hiaasen, a former member of the Board of Directors of Pittsburgh Theological Seminary.

The Faggs Manor Presbyterian Church (USA)/John McMillan Honors Scholarship was established in 1986 by the Faggs Manor Presbyterian Church (USA), Cochranville, Pennsylvania in the names of this congregation and of the Rev. Dr. John McMillan, son of the Faggs Manor Presbyterian Church (USA) and a pioneer teacher and leader in theological education in Western Pennsylvania whose work had great influence in the establishment of Western Theological Seminary, one of the antecedents of Pittsburgh Theological Seminary. Preference shall be given for this Honors Scholarship to qualified full-time students who are members of Presbyterian Churches (USA) within the boundaries of Donegal Presbytery and/or who are under care of Donegal Presbytery of the Presbyterian Church (USA).

Those considered for an Honors Scholarship must have applied for admission to the Seminary before April 15 of each academic year.

Presidential Scholarships Pittsburgh Theological Seminary offers a limited number of Presidential Scholarships to Master of Divinity and Master of Arts candidates who have attained high academic achievements in previous degree studies. Presidential Scholarships shall be granted only to students enrolled for twelve (12) or more credits per term who make application to the Seminary for Term One on or before April 15 of any year.

Awards, Fellowships, Prizes and Scholarships

The Sylvester S. Marvin Memorial Fellowship

The Sylvester S. Marvin Memorial Fellowship may be assigned upon graduation to that member of the senior class who is recommended by the faculty as having achieved the highest standard in all departments of the Seminary curriculum.

The faculty reserves the right to impose special tests and examinations in making this award. The recipient must pledge himself or herself to a year of postgraduate study at some institution approved by the faculty following his or her graduation.

The Thomas Jamison Scholarship

The Thomas Jamison Scholarship is given every year to the member of the senior class who has the highest average at the beginning of his or her final term of study. The acceptance of this scholarship requires that the recipient spend a full academic year in study in any graduate institution approved by the faculty.

The Jennie Rigg Barbour Memorial Prize

The Jennie Rigg Barbour Memorial Prize is assigned to that member of the graduating class who has taken the full course of instruction in this institution and who has achieved the second highest academic rank of the class, if in the judgment of the faculty he or she is worthy in all other respects.

The Michael Wilson Keith Memorial Homiletical Prize

This prize is awarded to a member of the senior class who has spent three years in the Seminary and has taken the highest standing in the department of Homiletics.

The Joseph Watson Greek Entrance Prize

The Joseph Watson Greek Entrance Prize will be awarded to the student who achieves the highest grade in an examination in classical Greek as he or she enters the junior class of the Seminary.

The William B. Watson Prize in Hebrew

The William B. Watson Prize in Hebrew will be awarded to that member of the senior class who, having elected Hebrew, shall submit the best grammatical and exegetical treatment of a portion of the Hebrew Old Testament.





The John Watson Prize in New Testament

The John Watson Prize in New Testament Greek will be awarded to that member of the senior class who, having elected Greek Exegesis, shall submit the best grammatical and exegetical treatment of a portion of the Greek New Testament.

The Robert A. Lee Church History Prize

The Robert A. Lee Church History Prize is to be awarded yearly to the students taking first and second rank respectively in the department of Church History.

The Watson Samuel Boyce Music Prize

The Watson Samuel Boyce Music Prize is to be awarded annually to that member of the senior class who makes the most outstanding contribution to the life of the Seminary in the area of Church Music.

The James Purdy Scholarship

The income is apportioned equally each year to the six members of the junior class who attain the highest average of excellence in their Seminary work.

The Andrew Reed Scholarship

The Andrew Reed Scholarship is given to the student who, upon entering Seminary, shall achieve the highest grade in a competitive examination in the English Bible. The successful competitor is to have the scholarship throughout the entire course of three years.

The Alice Myers Sigler Memorial Prize in History and Theology

The income from this endowed fund is granted to the student, who in the judgment of the professors of the History and Theology areas, is most worthy of this award at the end of the middler year.

The Fred McFeely Rogers Prize in Biblical Studies

The Fred McFeely Rogers Prize in Biblical Studies is granted to the student who, in the judgment of the professors of the Biblical area, is most worthy of this award at the end of the junior year.

The Henry A. Riddle Fund for Graduate Study

This fund provides an annual award to a member of the graduating class designated by the faculty for assistance in postgraduate study, preferably in the field of New Testament.

The Walter P. and Anna L. McConkey Award in Homiletics

This award is given to a student who, at the end of the middler year has, in the judgment of the homiletics professors, demonstrated excellence in preaching.

The Walter L. Moser Prize in Missions

The Walter L. Moser Prize in Missions is awarded to that member of the graduating class who is deemed most deserving among those entering a denominationally recognized or ecumenically sponsored mission field.

The Clara Edna Miller Prize in Pastoral Theology

This prize is awarded to that student in the Master of Divinity program finishing the seventh term who achieves the highest academic standing in those courses in the curriculum particularly adapted to the practice of ministry, i.e., preaching, worship, education, pastoral care, administration and leadership development.

The Larry G. Nagel Memorial Prize in Pastoral Care

The Larry G. Nagel Memorial Prize in Pastoral Care is awarded to the graduating senior, whether Master of Divinity or Master of Arts, who has taken his or her full course of study at Pittsburgh Theological Seminary and who has the highest standing in the general area of Pastoral Care.

The Richard J. Rapp Memorial Award in Doctor of Ministry Studies

Funds have been raised by the Covenant Community Presbyterian Church of Pittsburgh as a memorial for the Rev. Dr. Richard J. Rapp. It is the intention of the donors that this money be used to honor Dr. Rapp by publishing one or more outstanding Doctor of Ministry papers and by acknowledging this in the annual commencement program.

The Edwin Dwight McKune Award

The Edwin Dwight McKune Award for an International Student is given to a student who has demonstrated meritorious performance in his or her Seminary work and who is returning to his or her native land to witness to Christ there.





Personnel

- 104** *Faculty*
- 108** *Administrative Officers*
- 112** *Staff*
- 115** *Board of Directors*
- 117** *Field Education Supervisors*



Personnel

The members of the Pittsburgh Theological Seminary Faculty are committed to the scholarly, professional and personal preparation of men and women for Christian service to the Church. Many members of the Faculty are regular contributors to the Church's and world's scholarly knowledge through publications and participation in learned societies in the Americas, Asia and Europe. In this way the Faculty at Pittsburgh Theological Seminary contributes to the learned skills of students on campus and far away. The Faculty formulates the curriculum, directs the entire educational program and exercises general authority over the student body.

Faculty

Carnegie Samuel Calian, Professor of Theology. Occidental College, B.A.; Princeton Theological Seminary, B.D.; University of Basel, Doctor of Theology.

Gonzalo Castillo-Cardenas, Associate Professor of Church and Society and Third World Studies. Union Theological Seminary, Cuba, B.D.; Union Theological Seminary (NY), S.T.M.; Columbia University, Ph.D.

Stephen D. Crocco*, Director of the Library and Assistant Professor of Bibliography. University of Pittsburgh, B.A.; Pittsburgh Theological Seminary, M.Div.; Harvard Divinity School, Th.M.; Princeton University, M.A., Ph.D.

Susan N. Dunfee, Assistant Professor of Theology. University of Rochester, B.A.; Pittsburgh Theological Seminary, M.Div.; Claremont Graduate School, Ph.D.

Robert M. Ezzell, Assistant Professor of Homiletics. Memphis State University, B.S.; Lexington Theological Seminary, B.D.; Yale Divinity School, S.T.M.; Yale University, M.A.

Donald E. Gowan, Robert C. Holland Professor of Old Testament. University of South Dakota, B.A.; University of Dubuque Theological Seminary, B.D.; University of Chicago, Ph.D.

Douglas R. A. Hare, William F. Orr Professor of New Testament. Victoria College, University of Toronto, B.A.; Emmanuel College, Victoria University, Toronto, B.D.; Union Theological Seminary (NY), S.T.M., Th.D.

Byron H. Jackson, Assistant Professor of Christian Education and Director of Field Education. Randolph-Macon College, B.A.; Union Theological Seminary (VA), M.Div.; Columbia University, Ed.D.

Jared Judd Jackson, Professor of Old Testament. Harvard College, A.B.; Episcopal Theological School, B.D.; Union Theological Seminary (NY), Th.D.

George H. Kehm, Professor of Theology. Queens College (NY), B.S.; Princeton Theological Seminary, B.D.; Harvard Divinity School, S.T.M.; Harvard University, Th.D.

Robert Lee Kelley, Jr., Professor of Biblical Languages. University of Pittsburgh, A.B.; Pittsburgh Theological Seminary, M.Div.; Princeton Theological Seminary, Th.M.; Princeton University, M.A., Ph.D.

M. Harjie Likins, Associate Professor in Church and Ministry. Cornell College (Iowa), A.B.; Union Theological Seminary (NY), B.D.; Columbia University, Ph.D.

Ulrich W. Mauser, Errett M. Grable Professor of New Testament. University of Tübingen, Doctor of Theology.

Richard J. Oman, Howard C. Scharfe Professor of Homiletics. University of Minnesota, B.A.; Princeton Theological Seminary, B.D.; New College, University of Edinburgh, Ph.D.

Charles B. Partee, Professor of Church History and W. Don McClure Professor of World Missions and Evangelism. Maryville College, A.B.; Austin Presbyterian Theological Seminary, B.D.; University of Texas, M.A.; Princeton Theological Seminary, Ph.D.

Andrew Purves, Assistant Professor of Pastoral Theology and Spirituality. University of Edinburgh, M.A.; University of Edinburgh, B.D.; Duke University Divinity School, Th.M.; University of Edinburgh, Ph.D.

Martha A. Robbins, Assistant Professor of Pastoral Care and Psychology. Maryville College (MO), B.A.; St. Louis University, M.A.

Ronald H. Stone, Professor of Social Ethics. Morningside College, B.A.; Union Theological Seminary (NY), B.D.; Columbia University, Ph.D.

H. Eberhard von Waldow, Professor of Old Testament. Bonn University, Doctor of Theology.

John E. Wilson, Jr., Associate* Professor of Modern European and American Church History. Emory University, B.A.; Drew Theological School, B.D.; Claremont Graduate School, Ph.D.

* Pending appointment by the Board of Directors, 13 May 1987

Part-Time Faculty

Nancy T. Foltz, Ph.D.; Director of Leadership Development, The Western Pennsylvania Conference, The United Methodist Church; Lecturer in Educational Ministries with Adults

J. William Giles, D.Min.; Senior Minister, Hebron United Presbyterian Church; Lecturer in Evangelism

Deborah A. Kania, M.S.; Assistant Clinical Director, Speech and Hearing Clinic, University of Pittsburgh; Lecturer in Homiletics— Voice and Speech Practicum

Von Ewing Keairns, Ph.D. ; Executive Director, Arsenal Family and Children's Center; Lecturer in Pastoral Care

Nancy L. Lapp, M.A.; Curator of Bible Lands Museum, Pittsburgh Theological Seminary; Lecturer in Archaeology and Hebrew

David L. Mayo, M.Div.; Director of Youth Ministries, Southminster Presbyterian Church; Lecturer in New Testament—Greek

John E. Mehl, Ph.D. ; Director of the Doctor of Ministry Program, Pittsburgh Theological Seminary; Lecturer in Church and Ministry





Laird Stuart, D.Min.; Senior Minister, Westminster Presbyterian Church; Lecturer in Parish Administration

George E. Tutwiler, B.A.; Minister of Music, Eastminster Presbyterian Church; Organist and choirmaster, Pittsburgh Theological Seminary; Lecturer in Church Music and United Methodist Studies

Walter E. Wiest, Emeritus Professor of Philosophy of Religion*; Lecturer in Theology and Ethics

Marianne L. Wolfe, B.A.; Stated Clerk, Pittsburgh Presbytery, Pittsburgh, Pennsylvania; Lecturer in Presbyterian Polity and Program

*Pending appointment by the Board of Directors, 13 May 1987

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Kenneth E. Bailey, Th.D.; Professor of New Testament, Near East School of Theology, Beirut, Lebanon; Lecturer in New Testament

C. K. Barrett, D.D.; Professor of Divinity, Durham University, England; Lecturer in New Testament

Gordon E. Boak, D.D.; Pastor Emeritus, Glenshaw Presbyterian Church, Glenshaw, Pennsylvania; Lecturer in Homiletics

Ralph P. Brooks, Jr., Ph.D.; Rector of St. Andrew's Episcopal Church, Pittsburgh, Pennsylvania; Lecturer in Pastoral Care

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Richard A. Morledge, D.D.; Pastor, First Presbyterian Church, Bakerstown, Pennsylvania; Lecturer in Homiletics

Neil R. Paylor, Ph.D.; Pastoral Counselor; Lecturer in Pastoral Care

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Petr Pokorny, Professor of New Testament, Komenskeho Evangelicka, Bohoslovecka Fakulta, Prague, Czechoslovakia; Lecturer in New Testament

Edward A. Powers, Ph.D.; Chairperson of Family Environment in the Gerontology Program, Iowa State University, Ames, Iowa; Lecturer in Pastoral Care

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Ralph A. Strong, Ed.D.; Retired Associate Synod Executive, Synod of the Trinity, Camp Hill, Pennsylvania; Lecturer in Administration

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James A. Walther, Sr., Th.D.; Emeritus Professor of New Testament Literature and Exegesis; Lecturer in Biblical Studies

* Pending appointment by the Board of Directors, 13 May 1987

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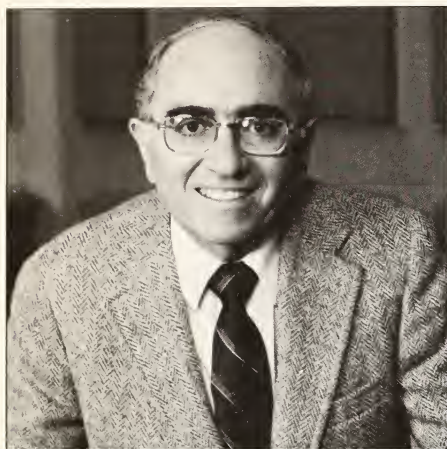
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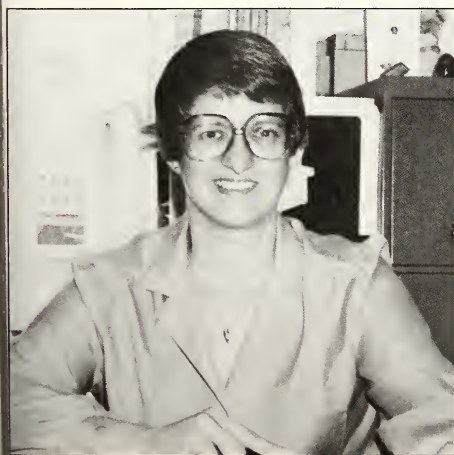
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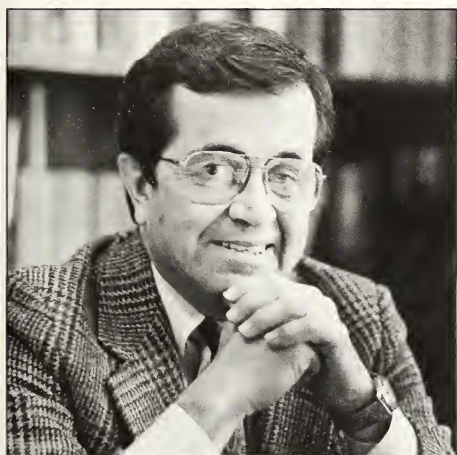
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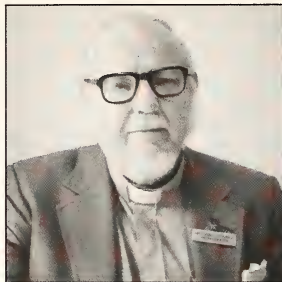


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Suzanne J. Gredlein, Secretary to the Director of Seminary Relations

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Carol Spotts, Bookkeeper, Business Office

Ellen Frisco, Bookkeeper, Business Office

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University, Baltimore, Maryland

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Member, Bethesda United Presbyterian
Church, Pittsburgh, Pennsylvania

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Member, Mountain View Presbyterian
Church, Scottsdale, Arizona

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Pastor, Village Presbyterian Church, Prairie Village, Kansas

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Member, Shadyside Presbyterian Church, Pittsburgh, Pennsylvania

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Member, First Presbyterian Church, Wooster, Ohio

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This newly created award, named after one of the founders of the Seminary, recognizes the unique service and contribution of special friends of Pittsburgh Theological Seminary.

1986-Benjamin R. Fisher
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The following served the Seminary as Field Education Supervisors in the academic year 1986-87.

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Pittsburgh, PA

Albert M. Beckes

Curtisville Presbyterian Church
Curtisville, PA

Wayne C. Blaser

Poke Run United Presbyterian Church
Apollo, PA

Jack M. Bowers

Hebron United Presbyterian Church
Pittsburgh, PA

Gary W. Carson

Broadway United Presbyterian Church
East McKeesport, PA

James A. Churchill

Fox Chapel Presbyterian Church
Pittsburgh, PA

I. Mark Conner

Aldersgate United Methodist Church
Wheeling, WV

Hugh D. Crocker

Baldwin Community Methodist Church
Pittsburgh, PA

James E. Davison

Westminster Presbyterian Church
Upper St. Clair, PA

Douglas A. Dunderdale

Eastminster Presbyterian Church
Pittsburgh, PA

Janet Edwards

Mellwood Presbyterian Church
Pittsburgh, PA

Donald R. Ewing

Christ United Presbyterian Church
Carnegie, PA

Jean Fairley

Magee Women's Hospital
Pittsburgh, PA

Richard Allen Farmer

Bethany Baptist Church
Pittsburgh, PA

James Farrer

First Presbyterian Church
Johnstown, PA

Victor E. Fogelin

Cheswick Presbyterian Church
Cheswick, PA

Robert D. Forsythe

Riverview United Presbyterian Church
Pittsburgh, PA

Charles H. Gochring

The Presbyterian Church
Sewickley, PA

Donald H. Gordon

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Saegertown, PA

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Covenant United Presbyterian Church
Butler, PA

Andrew C. Harvey

Central Highlands United Methodist
Church
Elizabeth, PA

Elizabeth Hawkins

Allegheny General Hospital
Pittsburgh, PA

Stephen E. Hein

Lebanon Presbyterian Church
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First Presbyterian Church
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Willis M. Hickerson

Mt. Olive Baptist Church
Canonsburg, PA

Jack High

First Presbyterian Church of Castle
Shannon
Pittsburgh, PA

Glen Irvin

United Methodist Church
New Bethlehem, PA

William Jackson

Chautauqua Institution
Chautauqua, NY

Gregory Kronz

St. Stephen's Episcopal Church
Wilkesburg, PA

Jerald B. Landrey

Memorial Park Community
Presbyterian Church
Allison Park, PA

Barton B. Leach

Third Presbyterian Church
Pittsburgh, PA

Reginald Lilley

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Brookville, PA

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John J. Lolla, Jr.

Presbyterian Church of Plum Creek
Pittsburgh, PA

James E. Long, Jr.

Beulah Presbyterian Church
Pittsburgh, PA

John S. McCall

Sixth Presbyterian Church
Pittsburgh, PA

Thomas R. McMillen

Mt. Nebo United Presbyterian Church
Sewickley, PA

Susan J. Meyer

Northmont Presbyterian Church
Pittsburgh, PA

Leonard E. Millison

Hillcrest United Presbyterian Church
Monroeville, PA

Robert Mitchell

St. Margaret Memorial Hospital
Pittsburgh, PA

William F. Moore

Sharon Community Presbyterian
Church
Coraopolis, PA

Duane L. Morford

Bakerstown United Methodist Church
Gibsonia, PA

S. Thomas Nicolls
Elizabeth Stuart Nicolls
 Hiram Christian Church
 (Disciples of Christ)
 Hiram, OH

Robert Noble
 Union Presbyterian Church of
 Robinson Twp.
 McKees Rocks, PA

Richard R. Ollinger
 Cross Roads Presbyterian Church
 Monroeville, PA

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 Lorenz Avenue Baptist Church
 Pittsburgh, PA

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 Irons Memorial Presbyterian Church
 McDonald, PA

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 St. Mark's Lutheran Church
 New Stanton, PA

Edward O. Poole
 Beaver County Area Ministry
 Beaver, PA

Daniel Rift
 Bower Hill Community Church
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Richard A. Schempp
 First Presbyterian Church
 Jamestown, PA

John R. Scotland
 First United Presbyterian Church of
 Allegheny
 Pittsburgh, PA

Rodney Smith
 Mars United Methodist Church
 Mars, PA

June R. Taylor
 Presbyterian - University Hospital
 Pittsburgh, PA

Francis E. Tennies
 Crafton United Presbyterian Church
 Pittsburgh, PA



William H. Thomas
 Duquesne First Presbyterian Church
 Duquesne, PA

Susan E. Vande Kappelle
 Fourth Presbyterian Church
 Washington, PA

Paul Votaw
 Southminster Presbyterian Church
 Mt. Lebanon, PA

Peter D. Weaver
 Smithfield United Church
 Pittsburgh, PA

Michael H. Wenning
 Pleasant Hills Community Presbyterian
 Church
 Pittsburgh, PA

John A. Wilson
 The Rehabilitation Institute
 Pittsburgh, PA

Clay R. Woodbury
 The Pittsburgh Baptist Association
 Pittsburgh, PA

Margaret Yingling
 Trinity Presbyterian Church
 Pittsburgh, PA



Index

- 90 *Academic Regulations*
- 87 *Admissions Procedures*
- 108 *Administrative Officers*
- 98 *Awards, Prizes and Fellowships*
- 115 *Board of Directors*
- 41 *Clinical Pastoral Education*
- 44 *Continuing Education*
- 49 *Course Descriptions*
- 91 *Cross-registration in PCHE Institutions*
- 122 *Directions to Pittsburgh Theological Seminary*
- 27 *Doctor of Ministry*
- 34 *Doctor of Philosophy*
- 104 *Faculty*
- 94 *Fees*
- 24 *Field Education*
- 95 *Financial Aid*
- 90 *Grading System*
- 97 *Honors Scholarships*
- 13 *Housing*
- 39 *Institutional Relationships*
- 90 *International Scholars Program*
- 34 *Joint Degree Programs*
 - 39 *Master of Arts/Church Music*
 - 36 *Master of Divinity/Business Administration*
 - 37 *Master of Divinity/Health Administration*
 - 37 *Master of Divinity/Juris Doctor*
 - 36 *Master of Divinity/Library Science*
 - 38 *Master of Divinity/Science (Public Management)*
 - 34 *Master of Divinity/Social Work*
- 12 *Library*
- 39 *Master of Arts*
 - 39 *Religious Education Emphasis*
- 22 *Master of Divinity*
- 26 *Placement*
- 19 *Play Care for Children*
- 18 *Preaching Association*
- 15 *Recreation*
- 95 *Rent/Room and Board*
- 43 *Special Lectures*
- 41 *Special Non-Degree Studies*
- 112 *Staff*
- 16 *Student Associations*
- 94 *Tuition*
- 15 *Worship*

Directions to Pittsburgh Theological Seminary

From the North, East and West-take Pennsylvania Turnpike (I-76) to Interchange #5 (Route 28). Follow Route 28 south to the Highland Park Bridge exit. This will be the first exit to the left as you are travelling south on Route 28. Proceed across the Highland Park Bridge. Exit off the Highland Park Bridge to the right (the first exit). Make a left at the first traffic signal. Go past the entrance to the Pittsburgh Zoo. Continue to the top of the hill, making a sharp hairpin turn to the right near to the top. Turn left at the first street (Bunker Hill Street [high-rise apartment building is at the corner]). Proceed to Highland Avenue (fourth right). Turn right on Highland and proceed to the Seminary. The Seminary is located on the left, one and one-half blocks past the first traffic signal.

From the South and West-take Interstate 279 to Pittsburgh; go through the Fort Pitt Tunnel and over the bridge, bearing to the right out Interstate 376 to the Forbes Avenue (Oakland) exit. Down Forbes Avenue to the tenth traffic signal (Bellefield Avenue). Turn left for two blocks to the light at Fifth Avenue. Turn right on Fifth to the tenth traffic signal on Fifth (Highland Avenue). Turn left at Highland for seven traffic signals; to the Seminary, on the right.

By Air-from the Pittsburgh International Airport take a bus, taxi or Airport Limousine to downtown and the William Penn Hotel. At William Penn ask directions to the 71B Highland Park bus, which stops in front of the Seminary.

If you should arrive on campus after things look pretty quiet, look for a Security Guard to help assist you in getting to your final destination.

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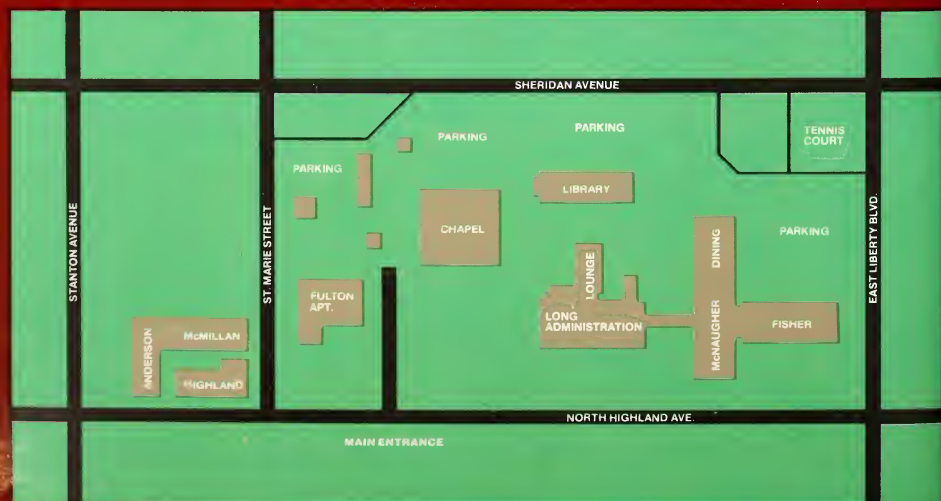
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Pittsburgh Theological Seminary
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Pittsburgh, Pennsylvania 15206-2596









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